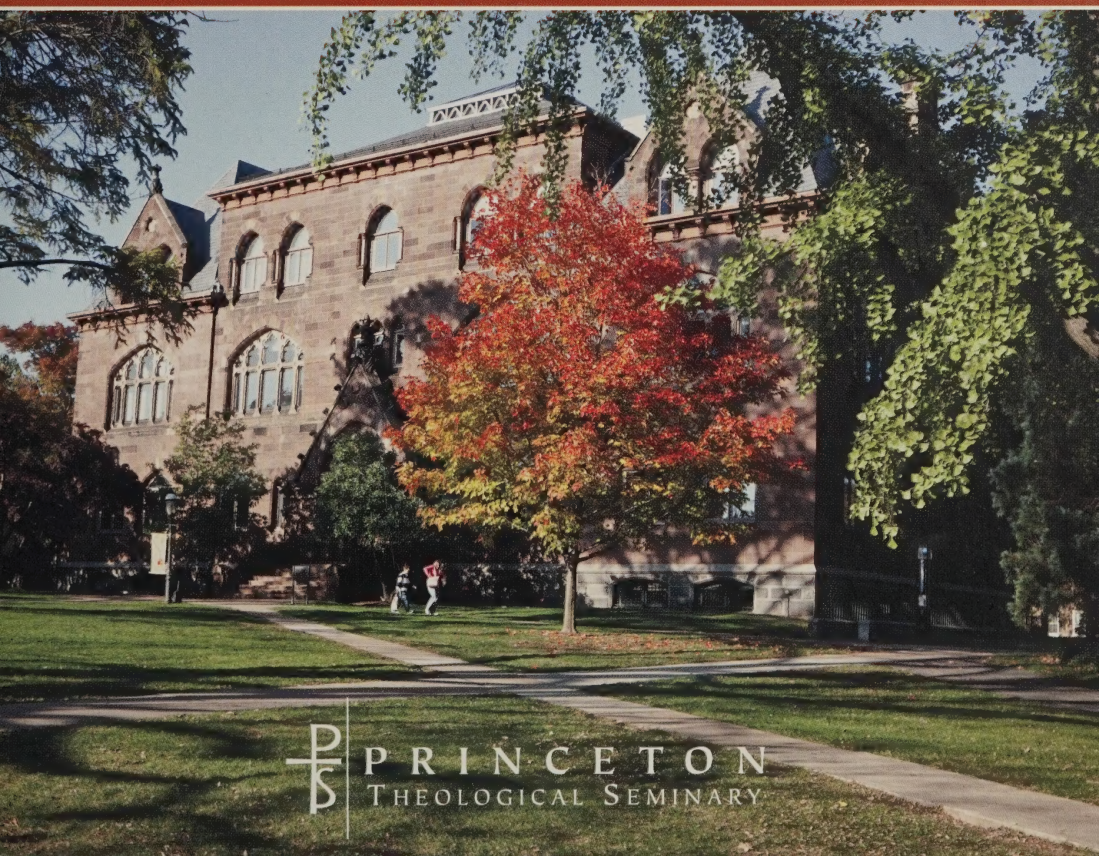
PRINCETON THEOLOGICAL SEMINARY

2010–2011 Catalogue

VOLUME XXXIV





PRINCETON
THEOLOGICAL SEMINARY

Princeton Theological Seminary Catalogue

This catalogue is an account of the academic year 2009-2010 and an announcement of the proposed program for the 2010-2011 and 2011-2012 academic years. The projected programs for 2010–2011 and 2011–2012 are subject to change without notice and are in no way binding upon the Seminary. Tuition and fees listed herein cover the 2010–2011 academic year and are subject to change in subsequent years without notice. Princeton Theological Seminary does not discriminate on the basis of race, color, ancestry, sex, age, marital status, national or ethnic origin, or disability in its admission policies and educational programs. The senior vice president of the Seminary (Administration Building, Business Office 609.497.7700) has been designated to handle inquiries and grievances under Title IX of the Education Amendments of 1972 and other federal nondiscrimination statutes.

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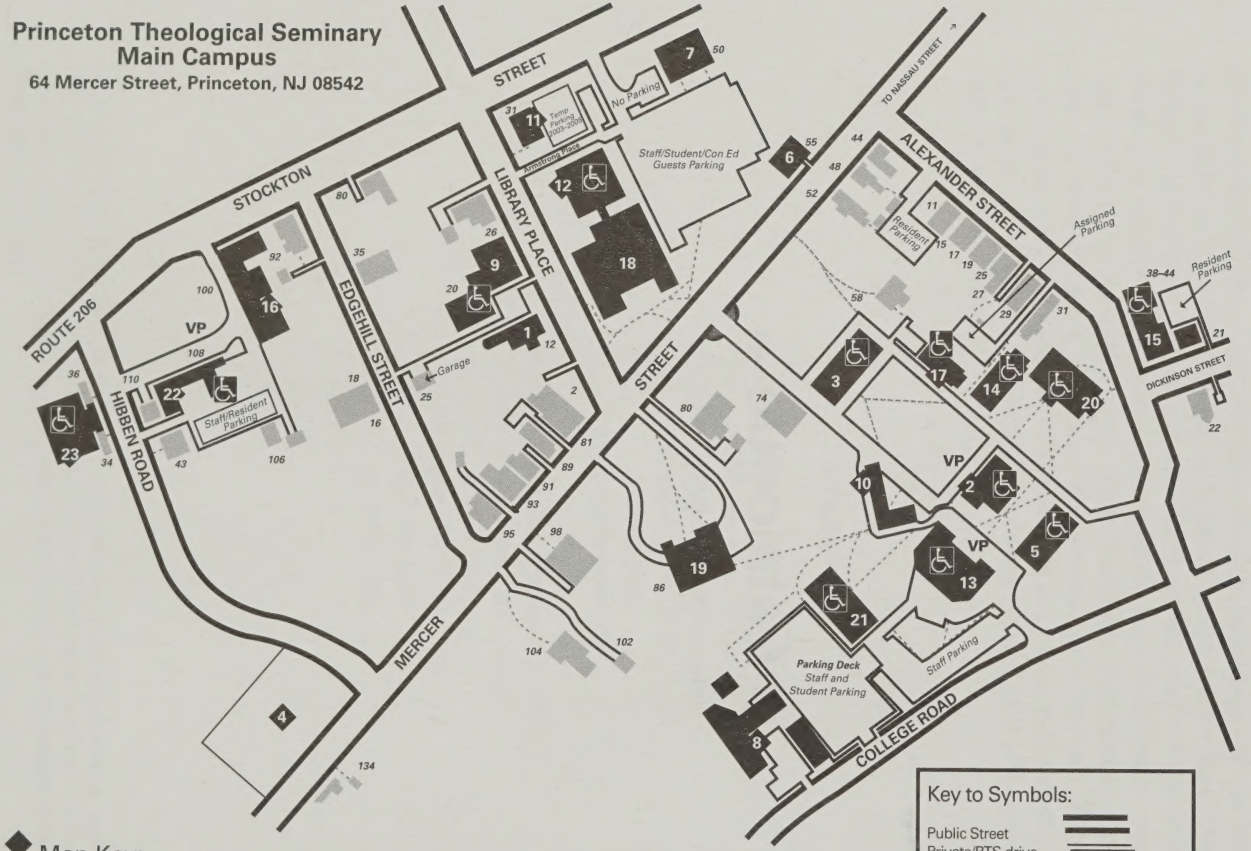
Catalogue

2010–2011

One Hundred and Ninety-Ninth Year
64 Mercer Street, Princeton, New Jersey 08540
609.921.8300
www.ptsem.edu

Princeton Theological Seminary
Main Campus

64 Mercer Street, Princeton, NJ 08542



Map Key:

Adams House—1
Administration Building—2
Alexander Hall—3
Athletic Field—4
Brown Hall—5
Carriage House—6
Center of Theological Inquiry—7
Erdman Hall/School of Christian Vocation and Mission—9
Hodge Hall—10
Lenox House—11
Luce Library—12
Mackay Campus Center—13
Miller Chapel—14
Payne Hall—15
Roberts Hall—16
Scheide Hall—17
Speer Library—18
Springdale—19
Stuart Hall—20
Templeton Hall—21
Tennent Hall—22
Whiteley Gymnasium—23

Key to Symbols:

Public Street
Private/PTS drive
Walkway
Visitor Parking VP
PTS Offices/Classrooms/Dorms
PTS Private Residences
ADA Accessible
Whiteley Gymnasium and Payne Hall are not fully accessible.

Numbers in italics represent street numbers.

cat1011

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Opportunities to Support PTS **inside back cover**

Academic Calendars

2010–2011

Summer Session 2010

July 12	Monday, 8:45 a.m.	Summer Orientation for all summer students
July 12	Monday, 10:00 a.m.	Greek and Hebrew classes begin
Aug. 27–28	Friday–Saturday	Presbyterian ordination examinations
Sept. 3	Friday, 10:00 a.m.–12:00 p.m.	Presbyterian Bible Content Examination
Sept. 3	Friday	Summer Language Program ends; Deadline for fall semester registration for continuing students without penalty

Fall Semester 2010

Monday, September 20, 2010– Friday, January 21, 2011

Long Term

Sept. 6	Monday	Labor Day, offices closed
Sept. 8–15	Wednesday–Wednesday	International Orientation Program
Sept. 12	Sunday, 5:00 p.m.	Faculty conference reception at Springdale
Sept. 13–14	Monday–Tuesday	Faculty conference
Sept. 15	Wednesday, 9:30 a.m.–11:30 a.m.	Greek and Hebrew Placement Tests
Sept. 15	Wednesday	General Orientation Program begins (see schedule for details)
Sept. 19	Sunday	Field Education Placements begins (suggested)
Sept. 19	Sunday, 8:00 p.m.	Convocation
Sept. 20	Monday, 8:30 a.m.	Classes begin
Sept. 20	Monday, 11:30 a.m.	Opening Communion Service
Oct. 25–29	Monday–Friday	Reading Week
Oct. 25–29	Monday–Friday	Alumni/ae Reunion
Nov. 1	Monday, 8:30 a.m.	Classes resume
Nov. 12	Friday, 2:00 p.m.	Spring semester registration opens
Nov. 24–26	Wednesday–Friday	Thanksgiving recess (no classes)
Nov. 25-26	Thursday–Friday	Thanksgiving recess, offices closed
Nov. 29	Monday, 8:30 a.m.	Classes resume
Dec. 10	Friday, 5:30 p.m.	Fall long term classes end
Dec. 11–14	Saturday–Tuesday	Reading days
Dec. 14	Tuesday, 4:30 p.m.	Deadline for spring semester registration without penalty
Dec. 15–18	Wednesday–Saturday	Final Examinations
Dec. 18	Saturday, 12:00 p.m.	All final master's papers due
Dec. 18	Saturday, 12:00 p.m.	Exams end and Christmas recess begins
Dec. 23–31	Thursday–Friday	Offices closed

Short Term, January 2011

Jan. 3	Monday, 10:30 a.m.	Classes begin
Jan. 14	Friday, 4:30 p.m.	Fall long term grades due
Jan. 17	Monday	Martin Luther King Holiday, offices closed, no classes
Jan. 21	Friday, 4:30 p.m.	Short Term classes end. Fall semester ends.
Jan. 24	Monday, 12:00 p.m.	All Ph.D. final papers and master's degree short term papers due
Jan. 24–28	Monday–Friday	Inter-semester recess
Jan. 28–29	Friday–Saturday	Presbyterian ordination examinations

Spring Semester 2011

Monday, January 31, 2011 to Tuesday, May 17, 2011

Long Term

Jan. 31	Monday, 8:30 a.m.	Classes begin
Feb. 4	Friday, 10:00 a.m.–12:00 p.m.	Presbyterian Bible Content Examination
Feb. 7	Monday, 4:30 p.m.	Fall short term grades due
Feb. 21	Monday, 4:30 p.m.	Fall Semester Ph.D. grades due
Mar. 7–11	Monday–Friday	Reading Week
Mar. 14	Monday, 8:30 a.m.	Classes resume
Apr. 15	Friday, 5:30 p.m.	Classes end
Apr. 16–23	Saturday–Saturday	Reading Days/Final Examinations
Apr. 22	Good Friday	Offices closed, no examinations
Apr. 23	Saturday, 12:00 p.m.	All master's-degree final papers due; end of term

Short Term, May 2011

Apr. 25-28	Monday–Thursday	Institute of Youth Ministry Conference
Apr. 27	Wednesday	Classes begin
May 9	Monday, 4:30 p.m.	All spring long term grades due
May 17	Tuesday, 4:30 p.m.	Classes end
May 18	Wednesday, 12:00 p.m.	All Ph.D. final papers and master's short term papers due
May 20	Friday, 3:00 p.m.	Baccalaureate
May 21	Saturday, 4:00 p.m.	Commencement
June 1	Wednesday, 4:30 p.m.	Spring Short Term grades due
June 15	Wednesday, 4:30 p.m.	Spring semester Ph.D. grades due

Summer Session 2011

July 11	Monday	Summer Languages program begins
Aug. 26–27	Friday–Saturday	Presbyterian Ordination Examination
Sept. 2	Friday, 10:00 a.m.–12:00 p.m.	Presbyterian Bible Content Examination
Sept. 2	Friday	Summer Language program ends
Sept. 5	Monday	Labor Day, offices closed

Fall Semester 2011

Monday, September 19, 2011 to Friday, January 20, 2012

Long Term

Sept. 5	Monday	Labor Day, offices closed
Sept. 19	Monday, 8:30 a.m.	Classes begin
Oct. 24–28	Monday–Friday	Reading Week
Oct. 31	Monday	Classes resume
Nov. 23–25	Wednesday–Friday	Thanksgiving recess, no classes
Nov. 28	Monday, 8:30 a.m.	Classes resume
Dec. 9	Friday, 5:30 p.m.	Fall long term classes end
Dec. 10–17	Saturday–Saturday	Reading Days /Final Examinations
Dec. 17	Saturday, 12:00 p.m.	All final master's-degree papers due
Dec. 17	Saturday, 5:30 p.m.	Exams end and Christmas recess begins

Short Term, January 2012

Jan. 2	Monday, 10:30 a.m.	Classes begin
Jan. 16	Monday	Martin Luther King Holiday, offices closed, no classes
Jan. 20	Friday	Classes end and inter-semester recess begins
Jan. 27–28	Friday–Saturday	Presbyterian Ordination Examination

Spring Semester 2012

Monday, January 30, 2012 to Tuesday, May 15, 2012

Long Term

Jan. 30	Monday, 8:30 a.m.	Classes begin
Feb. 3	Friday, 10:00 a.m.–12:00 p.m.	Presbyterian Bible Content Examination
Mar. 5–9	Monday–Friday	Reading Week
Mar. 12	Monday, 8:30 a.m.	Classes resume
Apr. 13	Friday, 5:30 p.m.	Classes end
Apr. 14–21	Saturday–Saturday	Reading Days/Final Examinations
Apr. 21	Saturday, 12:00 p.m.	All master's-degree papers due; end of term

Short Term, May 2012

Apr. 25	Wednesday	Classes begin
May 15	Tuesday, 4:30 p.m.	Classes end
May 18	Friday	Baccalaureate
May 19	Saturday	Commencement

For academic calendars for 2012–2013 and beyond, visit PTS the web site at www.ptsem.edu.

Communication with the Seminary

Mailing Address:
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P.O. Box 821 OR 64 Mercer St.
Princeton, New Jersey 08542-0803
Telephone Numbers: 609.921.8300
800.622.6767
Fax: 609.924.2973
Web Site: www.ptsem.edu

Communication with the Seminary will be facilitated if initial correspondence is addressed to the officers named below. The telephone numbers listed provide direct access to those offices.



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Admission to Master's-level Programs:
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Continuing Education Programs:
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Field Education Positions:
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Student Housing:
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Capital Funds, Gifts, and Bequests:
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609.497.7750; seminary.relations@ptsem.edu

Alumni/ae Services:
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Multicultural Relations:
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609.688.1943; multicultural@ptsem.edu

Placement Services Master's-degree Candidates:
Director of Student Relations and Senior Placement
609.497.7882; student.relations@ptsem.edu

Placement Services Ph.D. Candidates:
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609.497.7818; Fax: 609.497.7819; phd@ptsem.edu

Public Relations:
Director of Communications/Publications
609.497.7760; comm-pub@ptsem.edu

Visiting the Campus

Vocational exploration events occur throughout the year. There are five Princeton Seminars as well as two L.I.V.E. Symposiums. These multi-day events provide Master of Divinity, M.Div./M.A. and Master of Arts prospective students the occasion to visit the campus for theological exploration and vocational discernment. For more information on Princeton Seminars, please contact the Office of Admissions and Financial Aid at 1.800.622.6767, extension 7805, email admissions@ptsem.edu, or visit our web site at www.ptsem.edu. To learn more about the L.I.V.E. Symposium, please contact the Office of Multicultural Relations at 1.800.622.6767, extension 1941 or email multicultural@ptsem.edu.

Prospective Ph.D. students are welcome to visit during the periods October to mid-December and late March to mid-May. Arrangements should be made in advance through the Office of Ph.D. Studies to facilitate appointments with appropriate faculty members

Visits to the Campus
By prospective Master's-degree Candidates:
Associate Director of Admissions 609.497.7805; Fax: 609.497.7870; admissions@ptsem.edu

By prospective Ph.D. Candidates:
Director of Ph.D. Studies 609.497.7818; Fax: 609.497.7819; phd@ptsem.edu

Seminary offices are open from 8:30 a.m. until 12:30 p.m. and 1:30 p.m. until 4:30 p.m., Monday through Friday except during summer months when offices close at 1:00 p.m. on Friday.



Nancy Lammers Gross
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Joanne Rodriguez, M.Div.
Director of the Hispanic Theological Initiative

Angela M. Schoepf
Assistant Director of the Hispanic Theological Initiative

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Assistant for Christian Education Emerita

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Charlotte W. Newcombe Professor of Pastoral Theology

George Hunsinger, Ph.D.
Hazel Thompson McCord Professor of Systematic Theology

William Stacy Johnson, Ph.D., J.D.
Arthur M. Adams Professor of Systematic Theology

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Richard Robert Osmer, Ph.D.
Thomas W. Synnott Professor of Christian Education

Michael Nai Chiu Poon, D.Phil.
Mackay Professor of World Christianity

Paul Edward Rorem, Ph.D.
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Katharine Doob Sakenfeld, Ph.D., S.T.D.(Hon.)
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Choon-Leong Seow, Ph.D.
Henry Snyder Gehman Professor of Old Testament Language and Literature

Loren T. Stuckenbruck, Ph.D.
Richard J. Dearborn Professor of New Testament

Mark Lewis Taylor, Ph.D.
Maxwell M. Upson Professor of Theology and Culture

Jacobus Wentzel Vrede van Huyssteen, D.Th.
James I. McCord Professor of Theology and Science

Kenneth Glenn Appold, Ph.D., Dr.theol.habil.
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John Rennell Bowlin, Ph.D.
Rimmer and Ruth de Vries Associate Professor of Reformed Theology and Public Life

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Associate Professor of Old Testament

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Stephen Colwell Associate Professor of Christian Ethics

Nancy Lammers Gross, Ph.D.
Arthur Sarell Rudd Associate Professor of Speech Communication in Ministry, and Dean of Student Life

Jacqueline Evangeline Lapsley, Ph.D.
Associate Professor of Old Testament

George Lewis Parsenios, Ph.D.
Associate Professor of New Testament

Yolanda Pierce, Ph.D.
Elmer G. Homrighausen Associate Professor of African American Religion and Literature, and Liaison with the Princeton University Center for African American Studies

Jackson Ross Wagner, Ph.D.
Associate Professor of New Testament

Richard Fox Young, Ph.D.
Elmer K. and Ethel R. Timby Associate Professor of the History of Religions

Shane Alan Berg, Ph.D.
Assistant Professor of New Testament

Michael Allen Brothers, Ph.D.
Assistant Professor of Speech Communication in Ministry

Jeremy Michael Hutton, Ph.D.
Assistant Professor of Old Testament

Bo Karen Lee, Ph.D.
Assistant Professor of Spirituality and Historical Theology

Eunny Patricia Lee, Ph.D.
Assistant Professor of Old Testament

Gordon Stanley Mikoski, Ph.D.
Assistant Professor of Christian Education

Luke A. Powery, Th.D.
Perry and Georgia Engle Assistant Professor of Homiletics

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Speech Communication in Ministry

Caroline Walker Bynum, Ph.D.
Church History

Donald Capps, Ph.D.
Pastoral Care

Lisa Cerami, B.A.
Church History

Alan Mitchell Cooper, Ph.D.
Old Testament

David A. Davis, Ph.D.
Worship

Alfred T. Day III, M.Div.
Methodist Polity and Worship

H. Dana Fearon III, D.Min.
Education Formation; Presbyterian Polity

Arnold B. Lovell, Ed.D.
Education Formation

Peter Wool, D.Min.
Baptist Polity

Alison Irene Young, B.A.
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Director of Field Education

H. Robert Lanchester, M.A.
Assistant in Speech

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Martin T. Tel, D.M.A.
C.F. Seabrook Director of Music

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Registrar

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Jeffrey W. Frymire, Ph.D.
Preaching and Speech Communication in Ministry

Doctoral Teaching Fellows

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Worship

Patrick Johnson, M.Div.
Speech Communication in Ministry

Luke E. Lin, M.Div.
Old Testament

Jerusha Neal, M.Div.
Speech Communication in Ministry

Jason Santos, MDiv.
Education and Formation

Brittany E. Wilson, M.T.S.
New Testament

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Diogenes Allen, Ph.D.
Stuart Professor of Philosophy Emeritus

James Franklin Armstrong, Ph.D.
Helena Professor of Old Testament Language and Exegesis Emeritus and Dean of Academic Affairs Emeritus

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Charles Louis Bartow, Ph.D.
Carl and Helen Egner Professor of Speech Communication in Ministry Emeritus

William Brower, M.A.
Associate Professor of Speech and Communication Emeritus

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Charles Hodge Professor of Systematic Theology Emeritus

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Peter Junior Paris, Ph.D., D.D.(Hon.)
Elmer G. Homrighausen Professor of Christian Social Ethics Emeritus

Luis Rivera-Pagán, Ph.D.
Henry Winters Luce Professor of Ecumenics and Mission Emeritus

Jimmy Jack McBee Roberts, Ph.D.
William Henry Green Professor of Old Testament Literature Emeritus

Charles Anthony Ryerson III, Ph.D.
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Ralph B. and Helen S. Ashenfelter Associate Professor of Ministry and Evangelism Emeritus

Charles Converse West, Ph.D.
Stephen Colwell Professor of Christian Ethics Emeritus

Edward David Willis, Th.D.
Charles Hodge Professor of Systematic Theology Emeritus

Overview

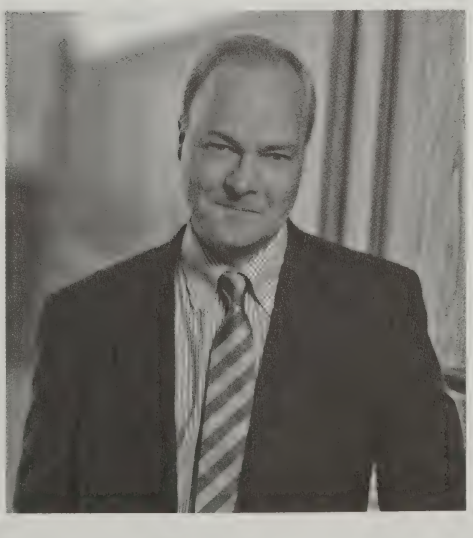
Mission Statement

Princeton Theological Seminary prepares women and men to serve Jesus Christ in ministries marked by faith, integrity, scholarship, competence, compassion, and joy, equipping them for leadership worldwide in congregations and the larger church, in classrooms and the academy, and in the public arena.

A professional and graduate school of the Presbyterian Church (U.S.A.), the Seminary stands within the Reformed tradition, affirming the sovereignty of the triune God over all creation, the gospel of Jesus Christ as God's saving word for all people, the renewing power of the word and Spirit in all of life, and the unity of Christ's servant church throughout the world. This tradition shapes the instruction, research, practical training, and continuing education provided by the Seminary, as well as the theological scholarship it promotes.

In response to Christ's call for the unity of the church, the Seminary embraces in its life and work a rich racial and ethnic diversity and the breadth of communions represented in the worldwide church. In response to the transforming work of the Holy Spirit, the Seminary offers its theological scholarship in service to God's renewal of the church's life and mission. In response to God's sovereign claim over all creation, the Seminary seeks to engage Christian faith with intellectual, political, and economic life in pursuit of truth, justice, compassion, and peace.

To these ends, the Seminary provides a residential community of worship and learning where a sense of calling is tested and defined, where Scripture and the Christian tradition are appropriated critically, where faith and intellect mature and life-long friendships begin, and where habits of discipleship are so nourished that members of the community may learn to proclaim with conviction, courage, wisdom, and love the good news that Jesus Christ is Lord.



Iain R. Torrance
President and Professor of Patristics

A Brief History

The establishment of The Theological Seminary at Princeton by the General Assembly of the Presbyterian Church in 1812 marked a turning point in American theological education. Within the last quarter of the eighteenth century, all learning was of a piece and could be adequately taught and studied in the schools and colleges, nearly all of which were church-initiated. General education was also the context for professional studies in divinity, medicine, and the law. In the first quarter of the nineteenth century, professional training became disengaged from the college curriculum, medical and law schools were established, and seventeen divinity schools and seminaries came into existence.

On the threshold of the nineteenth century, powerful elements in American life, both secular and religious, were forcing some radical changes in the older, more unitive education and intellectual climate. The emergence of scientific studies, the expansion of the college curriculum, new economic and social responsibilities associated with democratic government, industrial development in the East and geographical movement toward the West—all such factors required the churches to reconsider their own mission and message.

There were also intramural conflicts within the churches. As the denominations multiplied, they became more self-conscious, polemical, and defensive. Local "parsons" found they were not always the undisputed intellectual "persons" in the community. The western migration created a sudden demand for ministers that could not be met under the old training programs, and the rough and ready people on the frontier were less exacting in their requirements for an educated ministry. Religious and theological tides in the meantime were running between deistical, rational influences and pietistic, revivalistic enthusiasm.

The plan to establish a theological seminary at Princeton was in the interests of advancing and extending the theological curriculum. It was not, as has sometimes been intimated, a sectarian withdrawal from secular university life. The educational intention was to go beyond the liberal arts course by setting up a post-graduate, professional school in theology. The plan met with enthusiastic approval on the part of authorities at the College of New Jersey, later to become Princeton University, for they were coming to see that specialized training in theology required more attention than they could give.

With fewer than a dozen students, Archibald Alexander was the only Seminary professor in 1812. He was joined the following year by a second professor, Samuel Miller, who came to Princeton from the pastorate of the Wall Street Church in New York. Though the faculty of the Seminary was as big (or as small) as at the College, it was a venture of faith bordering on the foolhardy to lay elaborate plans for the future.

To read back over the wording of the original "Design of the Seminary" is to perceive the early growth of the modern development in theological education in America—though the Princeton innovators were not at all thinking of breaking new ground

except in the literal sense. They were prophetic enough, however, and among other things the "Design" noted that the purpose of the Seminary was

> to unite in those who shall sustain the ministerial office, religion and literature; that piety of the heart, which is the fruit only of the renewing and sanctifying grace of God, with solid learning; believing that religion without learning, or learning without religion, in the ministers of the gospel, must ultimately prove injurious to the church.

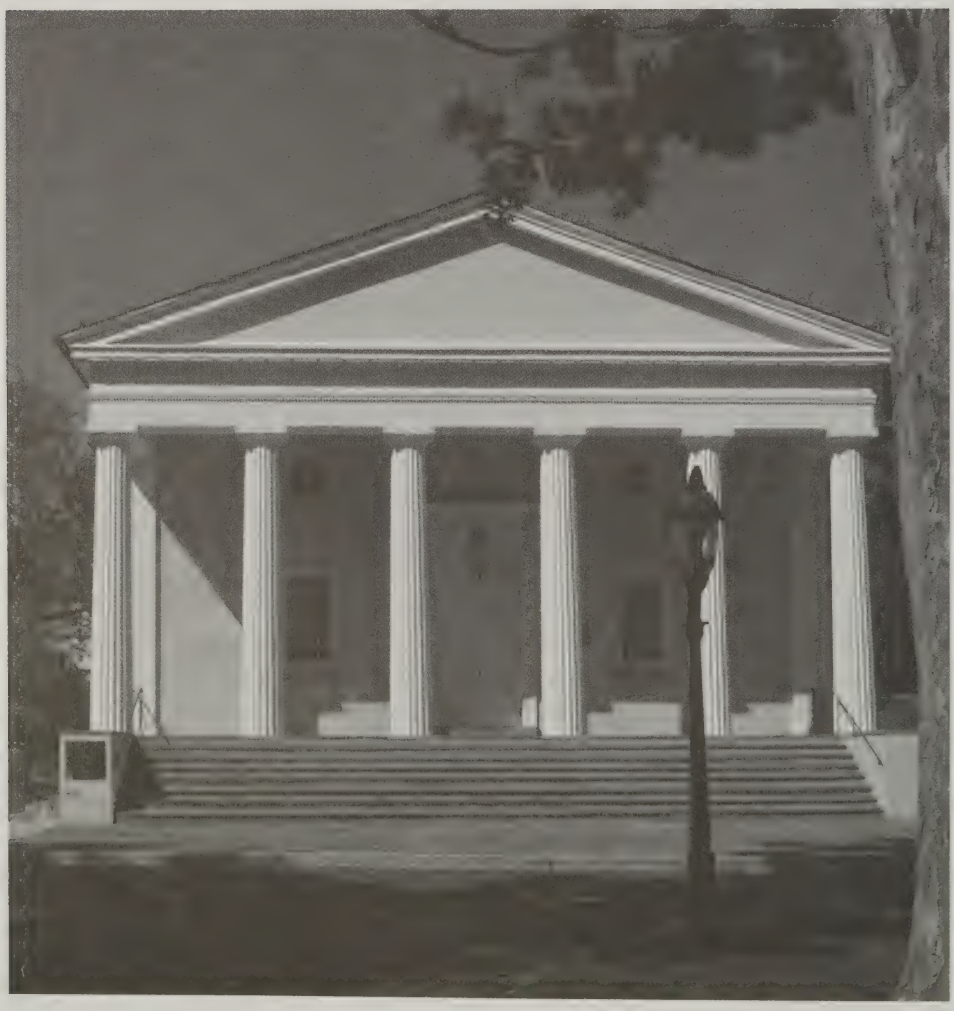
The dialectic suggested in the juxtaposition of piety and learning deserves some comment. It is an apt text for expounding the peculiar genius of Princeton Seminary and its view of theological education. The piety side of the formula stems from the accent on personal salvation, the experience of repentance and forgiveness, the Christian life of faith, justification, and sanctification, the reality of new selfhood in Jesus Christ, all of which can be traced to the roots of American religion, whether of the Puritan, Calvinist, Lutheran, Quaker, Wesleyan, or "left-wing" Reformation traditions. So it was that Princeton Seminary, as was true of most other divinity schools, deliberately defined itself as a school of "that piety of the heart," a training center for church leaders of all sorts, which specialized in preaching, the cure of souls, evangelism, and missions. To be sure, there were many at Princeton unsympathetic with much of the methodology of the new pietism and revivalism; but regarding the religious goals interpreted as personal salvation, "the fruit only of the renewing and sanctifying grace of God," there was unanimity between thumping revivalists and proper Princetonians.

The other side of the piety-learning formula was equally important for the founders of the Seminary. The new institution was never described as a Protestant monastery or retreat, a place distinguished mainly for prayer and meditation. It was to be a school with teachers and students, library and books, ideas of the mind as well as convictions of the heart, all in the service of "solid learning." The Reformed tradition, to which Princeton Seminary was and is committed, has always magnified intellectual integrity of the faith. Theology has been a highly respected word on the campus. Systems and structures of thought, reflection on the meaning and application of the faith, clarity of expression, and precision of definition—these are recognized norms for theological thinking.

The Seminary has been served by a remarkable succession of eminent presidents. Francis Landey Patton (1902–1913) came to the Seminary after serving as president of Princeton University. J. Ross Stevenson (1914–1936) guided the Seminary through some turbulent years and expanded the institution's vision and program. John A. Mackay (1936–1950) strengthened the faculty, enlarged the campus, and created a new ecumenical era for theological education. James I. McCord (1959–1983), whose presidency saw the institution of the first center of continuing education at a theological seminary, the establishment of full endowment for twenty-six faculty chairs, and the construction or renovation of major campus residences and academic facilities, gave leadership to both the national and world church through denominational and ecumenical councils.

Thomas W. Gillespie (1983–2004), a pastor-scholar, gave leadership to the Presbyterian Church (USA) nationally through its Committee on Theological Education. He made faculty development and increasing the diversity of the seminary community priorities, added significantly to the number of endowed chairs, effected a partnership between the Seminary and the Center of Theological Inquiry in Princeton, led in a major building program of renovations and new construction, and oversaw the founding of major new Seminary programs, including the Institute for Youth Ministry, the Center for Barth Studies, the Abraham Kuyper Center for Public Theology, and the Joe R. Engle Institute of Preaching.

Iain R. Torrance became the Seminary's sixth president in 2004. A native of Scotland, he served as minister of the parish of Northmavine in the Shetland Islands. He was a chaplain in Scotland to Britain's armed forces and a chaplain-in-ordinary to HM the Queen in Scotland, an office he still holds. He taught at Queen's College, Birmingham, and the University of Birmingham, and on the faculty of Aberdeen University, where he was professor of patristics and Christian ethics and dean of the faculty of arts and divinity. In 2003 he was elected moderator of the Church



of Scotland. Since becoming president of Princeton Seminary, he has led a major curriculum review and revision of the Master of Divinity degree program to allow for more in-depth study and to further the integration of academic and spiritual formation. The new curriculum includes short-term intensive courses, including some in international settings. He has supported the increasing use of technology in administrative and academic areas, and led in the development of technology to provide access to the Seminary's resources by scholars and churches around the world. Under his leadership, the Seminary initiated an Office of Multicultural Relations to lead the Seminary community in addressing issues of inclusion, respect, and understanding among the many cultures and perspectives represented within the community.

Affiliated from the beginning with the Presbyterian Church and the wider Reformed tradition, Princeton Theological Seminary is today a denominational school with an ecumenical, interdenominational, and worldwide constituency. This is reflected in the faculty, in the curriculum of studies, and in the student body.

Worship Life

Worship enriches the spiritual and communal life of Princeton Theological Seminary and all who gather here to study, teach, and serve. Two hundred years ago the founders of the Seminary wrote that Princeton Seminary should be a place that unites the "piety of the heart...with solid learning." To this end, worship in Miller Chapel remains both an extension of and a complement to learning in Stuart Hall.

During the fall and spring long terms, the community gathers Monday through Friday to worship, with the sacrament of Holy Communion celebrated on Fridays. During the fall and spring short terms, time is set aside for individual, small group, and communal worship. During summer language courses, the community gathers mid-week for worship. Other special services are held throughout the year.

The worship life of the chapel is coordinated by the minister of the chapel and the director of music under the supervision of the president of the Seminary. The Directory for Worship of the Presbyterian Church (USA) provides a guideline for the ordering of worship. However, we encourage and welcome worship leadership and participation from the broad range of faith traditions that we find within our seminary community. This adds to the rich texture of our worship life here at the Seminary, and reflects the diversity of Christ's church in the world. The ministry of the chapel is also guided by a faculty committee, which includes representation from the faculty, students, and Chapel Office staff.

Miller Chapel has been at the center of the Seminary's worship life for 175 years. Named in honor of the Seminary's second faculty member, Dr. Samuel Miller, the chapel was built in 1834 adjacent to Alexander Hall. On the eve of the centennial in 1933, it was remodeled and relocated to its present site on the quadrangle of the main campus. This location attests to the centrality of worship to the life of the Seminary community.

Master's-level Programs

Application

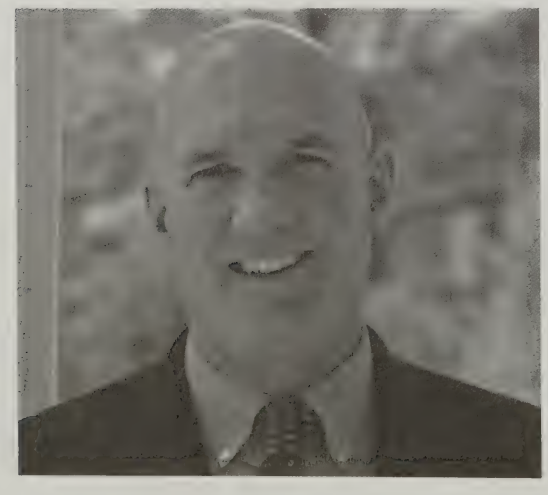
A student desiring to enter the Seminary must file a formal admissions application, which will be sent upon request, or can be accessed through the PTS web site at www.ptsem.edu. Prospective students may apply either via a paper application or online for the following PTS degree programs: Master of Divinity (M.Div.), Master of Divinity/Master of Arts (dual-degree), Master of Arts (M.A.), and Master of Theology (Th.M.). A non-refundable fee of $50 will be required for applications submitted via the PTS web site. Applications submitted via paper (regular mail) will require a non-refundable $70 fee.

Princeton Seminary does not discriminate on the basis of race, color, ancestry, sex, age, marital status, national or ethnic origin, or disability in its admissions policies.

Advanced Standing/Transfer Credits

A student who has taken part of the theological course in a program conducted by a school accredited by the Association of Theological Schools in the United States and Canada, and who desires to be admitted with advanced standing, should indicate that fact at the time of application. Upon being informed of admission to Princeton Seminary, the student shall consult with the registrar of the Seminary regarding transfer credit that will be granted.

A maximum of twenty-six credits will be received in transfer or as advanced placement even though the applicant may have completed more than a year's work in another institution. Final decisions as to the amount of advanced placement to be received and its distribution in the Seminary's curriculum will not be made until complete transcripts are available and normally just prior to registration for the candidate's first semester at Princeton Theological Seminary. Work completed



James Franklin Kay
Dean of Academic Affairs, Joe R. Engle Professor of Homiletics and Liturgics, and Director of the Joe R. Engle Institute of Preaching

more than seven years before the contemplated date of transfer, or courses passed below the grade of B, may not be accepted. Where a candidate is permitted to apply credits earned in another seminary toward the Princeton M.Div. requirements, the equivalent of two full years of study (four full-time semesters and a total of fifty-two credits), including in all cases the final year, must be spent at Princeton Seminary. On occasion, a candidate for the M.A. degree may be permitted to apply university graduate work toward the program requirements, but these credits will subsequently be disallowed if the candidate changes to the M.Div. program. For the M.A.(T.S.), advanced standing not to exceed twenty-six credits may be granted by the registrar on the basis of post-baccalaureate study in a recognized institution of higher education. No advanced placement will be granted toward the Th.M. degree.

Mid-year Admissions

Under normal circumstances the student should begin seminary work in the fall semester. However, candidates for the Th.M. degree, as well as special students, may undertake their studies at the beginning of the spring semester. This privilege cannot be extended to international students. Applicants seeking advanced standing in the M.Div. and M.A. programs may be considered for admission beginning the spring semester on a space-available basis.

Admission Requirements for Master of Divinity Program, Master of Divinity/Master of Arts Dual-degree Program, and Master of Arts Program

It is recommended that the candidate's baccalaureate preparation include at least sixty credits, or twenty semester courses, in such liberal arts studies as English, philosophy, literature, history, and ancient and modern languages, together with some work in the natural and human sciences, especially psychology and sociology.

Among items specified on the application form, an applicant for the M.Div., M.A. or M.Div./M.A. degree program must furnish a letter of endorsement from a pastor of his or her church. In addition, an applicant must submit three additional letters of reference from persons in a position to assess his or her qualifications for seminary study. Where possible, at least one of those references should be from a professor or teacher with whom the applicant has studied. It is expected that M.Div. and M.Div./M.A. applicants shall be certified as ministerial candidates by the responsible governing body of their denomination, or are making normal progress toward such certification. In addition, the candidate must supply an academic transcript of all college or university work pursued to date. If an applicant has not yet completed the baccalaureate program and is accepted for admission to the Seminary, a final transcript must be provided indicating the awarding of a baccalaureate degree by an accredited college or university. Matriculation in the Seminary cannot be effected until this final transcript has been received.

An interview before February 1 is strongly recommended. It is arranged through the Office of Admissions and Financial Aid. It may take place on campus with a member of the faculty or staff or at a location near the applicant's home with an alumnus/a who lives in the area. Interviews with an alumnus/a must be scheduled through the Office of Admissions and Financial Aid before February 1 for those who desire consideration for the following academic year. On occasion, an interview may be required by the Admissions Committee.

Admissions decisions are made by the committee beginning in October. Applications may be submitted online via our web site or via our paper form. Applicants for master's-degree programs must submit all required materials according to the deadlines stated on the Princeton Seminary web site.

Applications received after the stated deadline dates will be considered only on a space-available basis. All questions regarding admissions requirements or applications procedures should be directed to the Office of Admissions and Financial Aid by calling 800.622.6767, extension 7805.

As an essential part of the admission process, applicants are requested to provide several kinds of information regarding their personal and academic background. Failure to make written disclosure of information solicited on the application form, or misrepresentation in the information supplied, constitutes a prima facie basis for denial of admission. Where omissions or misrepresentations come to light after matriculation at the Seminary, and are reasonably believed to cast doubt upon the student's suitability for theological study, the student is subject to dismissal.

Special Students (non-degree)

The Seminary admits a limited number of qualified applicants who desire to pursue studies at the Seminary on a matriculated basis but who do not wish to enroll as candidates for a degree. Special students usually are admitted for only one year of study and pursue a carefully selected group of courses under a faculty adviser. They pay tuition either by the semester or by the unit of credit. Inquiries should be directed to the Office of Admissions and Financial Aid.

Auditors

Auditors are those who have secured the permission of the professor to attend the class lectures for a course in which they are not enrolled for credit. Auditors should not expect to participate in class discussion (e.g., ask questions) or attend preceptorials, and may not take examinations or ask professors to evaluate work of any kind, and no record will be maintained of any classes attended on this basis. Courses begun on an audit basis may not subsequently be changed to credit status.

Affiliated Auditors: Faculty spouses, student spouses, and persons invited by the president to be guests of the Seminary may audit classes by having the professor sign an audit authorization form (secured from the Office of the Registrar) and

returning the signed form to the registrar no later than the tenth class day of the semester, the end of drop/add period.

Non-affiliated Auditors: Other persons may apply to audit classes. This requires permission of the instructor, completion of an auditor's application and the online background check, and payment of the auditor's fee. Those who wish to apply should contact the registrar at registrar@ptsem.edu. No outside auditors will be allowed to enroll after the tenth class day of the semester. There is a limit of one course audit per semester.

Unclassified Students

As a courtesy to other recognized schools of theology, students from those institutions may occasionally be allowed to register for a semester or a year of full-time or part-time work. The grades for such persons are transmitted to the sending schools, and Princeton Seminary provides no further transcript service. Unclassified students received in this way are not regarded to be alumni/ae of the Seminary.

Graduates of the Seminary who reside in the area and who wish to pursue a course or two without becoming candidates for an advanced degree may apply to take additional courses at the Seminary. These alumni/ae are required to complete an admission application available online by the stated deadline. Acceptance is for a maximum of one academic year. Unclassified students are charged tuition and are not eligible for financial assistance. If admitted, such work is appended to the graduate's Seminary record. These students are also not permitted to take courses via any inter-institutional arrangement. Normally, these students cannot be considered for student services and/or campus accommodations. Those who wish to inquire about unclassified status should correspond with the registrar.

Master of Divinity Program

The program of study set forth for the Master of Divinity (M.Div.) degree is designed to prepare students for the diverse ministries of congregational leadership, for graduate study in theology and related disciplines, for various types of chaplaincy, for mission work at home and abroad, and for other forms of church vocation. The curriculum is planned to provide the flexibility and independence consonant with a broad theological foundation. Please note that Princeton Theological Seminary encourages international students to earn their Master of Divinity degrees in their home countries; thus, international students are not normally admitted to the M.Div. program.

Curriculum

The Master of Divinity program requires the successful completion of seventy-eight credits drawn from the four academic departments of the Seminary and a listing of breadth and general requirements.

The specific course/credit requirements are allocated as follows:

Biblical Studies

The student is required to take twelve credits, distributing the work as follows:

1. Courses OT2101 Orientation to Old Testament Studies, and NT2101 Introduction to the New Testament, which must be completed during the first year of work
2. One course (three credits) in New Testament and one course (three credits) in Old Testament, one of which must be designated as "close reading of the text"

Although not required for the M.Div degree, students are encouraged to take Greek and/or Hebrew, and language-based exegesis courses. Exegesis courses are offered on two tracks, English-based and language-based. Entering students who have studied Greek and/or Hebrew in a college or university setting and who wish to have an introductory language prerequisite waived must take the appropriate language placement examination(s). Students who have studied the equivalent of two full semesters or more of a biblical language at an ATS-accredited seminary or divinity school and have earned a grade of B or better need not take a placement examination.

As a means of evaluating the student's ability to carry on exegetical work in New Testament, the Greek placement examination will seek to determine:

1. The candidate's ability to decline nouns, adjectives, and participles and to conjugate and parse (analyze) verbs
2. Acquaintance with fundamental syntactical construction (such as those dealt with in J.W. Voelz's *Fundamental Greek Grammar*, Concordia Publishing Company)
3. Proficiency in translating moderately difficult passages from the Greek New Testament. An unmarked copy of the BDAG lexicon (Bauer, Danker, Arndt, Gingrich, *A Greek-English Lexicon of the New Testament*) may be used as a resource while taking this examination.

As a means of evaluating the student's ability to carry on exegetical work in Old Testament, the Hebrew placement examination will seek to determine the candidate's ability to:

1. Analyze Hebrew forms
2. Understand the fundamental syntactical construction
3. Translate prose passages from the Hebrew Bible

Students who have studied modern Hebrew should become familiar with an introductory grammar such as T.O. Lambdin's *Introduction to Biblical Hebrew* (Scribner's) or C.L. Seow's *Grammar for Biblical Hebrew* (Abingdon). An unmarked copy of the BDB lexicon (Brown, Driver, Briggs, *Hebrew and English Lexicon of the Old Testament)* may be used as a resource while taking this examination.

History

The student is required to take twelve credits, distributing the work as follows:

1. Three credits in the area of Early and Medieval History
2. Three credits in the area of Reformation History
3. Three credits in the area of Modern European or American History
4. Three credits in the area of Mission, Ecumenics, History of Religions, or Sociology of Religion

Theology

The student is required to take twelve credits, distributing the courses as follows:

1. TH2100 Systematic Theology, (three credits), to be taken in either the first or second semester of the junior year
2. Two courses, six credits, in TH3000- or TH5000-level courses
3. A course, minimum of three credits, in philosophy or Christian ethics

One course, three credits, in one of the above areas must focus on a major theologian or church doctrine.

Practical Theology

The student is required to take fourteen credits, distributing the work as follows:

1. Courses SC2101 and SC2102 Speech Communication in Ministry I and II (one credit each), which are to be completed in the junior year
2. Course PR2100 Introduction to Preaching (three credits), which is to be completed in either the first or second semester of the middler year
3. Three credits in the area of education and formation
4. Three credits in the area of pastoral care and specialized ministries
5. Three credits of distributive electives

Field Education

Two field education units, two credits each, are required. The first is usually done during the summer between the junior and middler years and is selected from either FE2101 or FE2110. The second is usually done over the entire middler year and is selected from either FE2102, FE2103, or FE2111. At least one of the course sites must be a local church.

Breadth Requirements

The following breadth requirements are fulfilled by designated courses that are elective courses or courses that meet departmental distribution requirements: Eight credits in Integrative Studies (course suffix "is"); three credits in Cross-cultural (course suffix "cc"); two to three credits in Christian Responsibility in the Public Realm (course suffix "cr"). Students are required to fulfill the breadth requirements by taking courses with course codes that include suffixes. The purpose of suffixes is to assist in making the program of study taken over three years more integrated than a simple accumulation of credit-bearing courses. They ensure that the course of study includes at least some elements deemed especially important in the education of Christian leaders and witnesses in the contemporary world and therefore that the educational and pedagogical principles underlying the Master of Divinity properly reflect the mission of the Seminary. Suffixes are listed with course numbers, for example HR3345cc, ET3340cr, or TH1510is. See Courses of Study. For complete listing of suffix courses, see the registrar's web pages.

cc = Cross-cultural Study
Students in the Master of Divinity degree program are required to take at least three credits in course suffixed cc. Courses qualifying for this suffix will immerse the student in a way of life/style of thought that is clearly distinguishable from mainstream western Christianity, and will provide the student with opportunities for theological reflection, and self-reflection, on this contrast. Subject to the approval of the course teacher, students whose personal background makes a course effectively cross-cultural for them may be deemed to have met this requirement even when the course does not carry the suffix cc. Applications for such a waiver should be made to the registrar by the student.

cr = Christian Responsibility in the Public Realm
Students in the Master of Divinity degree program are required to take at least two credits in course suffixed cr. Courses qualifying for this suffix normally express a range of ethical, social, or political issues that would be found in higher education courses focused on law, medicine, philosophy, public policy, social studies, business, and/or international affairs, and include study material relevant to these topics drawn from classical or contemporary Christian thinkers.

is = Integrative Study
Students in the Master of Divinity degree program are required to take at least eight credits in course suffixed is. Courses qualifying for this suffix will expressly draw on two (or more) customarily diverse disciplinary areas, and include opportunities and requirements for students to integrate these different areas in the understanding of a single major topic, or group of related topics.

Electives

The remaining credits may be distributed as follows:

1. Introductory and advanced language classes, which do not meet Biblical Department distribution requirements

2. Denominational studies, such as polity, which do not meet departmental distribution requirements. Students who are members of the Presbyterian Church (USA) ordinarily take Presbyterian Church polity.
3. A senior research paper or thesis (three or six credits)
4. Electives over and above the requirements

Part-time Study

The program of study leading to the M.Div. degree is designed to be completed in six semesters of full-time study, exclusive of any period that may be devoted to an internship. In a few instances, usually occasioned by ill health or extraordinary family circumstances, a portion of the work may be conducted on a part-time basis, and the time required to finish the degree is extended beyond three years. An M.Div. candidate should not expect, however, to pursue any substantial portion of the curriculum by part-time study.

In addition to the regular academic semesters, a summer session is available to students:

1. To pursue the intensive courses in the Greek or Hebrew language
2. To satisfy requirements of the field education sequence
3. To enroll in a program of clinical pastoral education

Students contemplating part-time study should be aware of the limitations that such status imposes on eligibility for financial aid, student housing, and loan deferment. The Seminary cannot certify to the Immigration and Naturalization Service an international student who is pursuing work on a part-time basis.

Credit and Course Load Stipulations

Credits to graduate	78
Average credits per year*	26
Average credits per semester	13
Minimum full-time load	9
Maximum credits per semester	15
Maximum credits per year**	28
Maximum credits covered by tuition**	84
Core Requirements	54
Departmental	50***
Field Education	4
Electives	24

* Juniors must enroll in both fall and spring long terms and short terms; middlers must take both long terms and at least one short term; graduating seniors must take both long terms and the fall short term.

** These maximum stipulations do not include summer courses.

*** Integrative courses can be designed so as to fulfill the requirements of more than one department, thus increasing the number of electives available to the student.

Master of Divinity/Master of Arts Dual-degree Program

Persons who at the time of application know that they wish to emphasize youth ministry or Christian education in their program may seek admission to a combined Master of Divinity/Master of Arts degree program and may be admitted to candidacy for both degrees simultaneously. Pursued over a period of four years, the studies are coordinated from the outset to integrate preparation for ministry in the church with a specialization in Christian education or youth ministry. Although requirements for the two programs are unchanged, an integrated pattern of advisement enables the student to attain greater proficiency in theological studies as related to educational understanding and practice than would be possible were the degrees to be pursued in sequence. Students enrolled in this four-year program may also qualify for financial aid and housing for the duration of the program. A decision to discontinue the program, once admitted, will not guarantee that either degree separately may be concluded in what otherwise might be standard time.

M.Div. candidates who become interested in the dual-degree program after matriculation at Princeton Seminary can request to transfer to that program, provided that space is available. Applicants must:

1. present a written petition to the admissions committee requesting the transfer;
2. meet with the registrar, associate director of admissions, and a faculty member in the School of Christian Education to discuss the reason for their request.

The deadline for this transfer request is March 1. Students who transfer into the dual-degree program after matriculation at Princeton Seminary may not receive the same financial aid and housing benefits as those persons who are admitted to the Seminary as candidates in the dual-degree program.

Master of Arts Program

The two-year program for the Master of Arts in the area of Christian education includes basic studies in Bible, theology, church history, and practical theology and continues the ministry of the Tennent School of Christian Education, see page 170. During the second year of study, students choose either a Christian education or youth ministry emphasis. The program emphasizes theory and practice for the educational ministry of the church and it also attends to philosophical, cultural, developmental, and procedural dimensions of discipleship formation. The M.A. is designed to prepare students for Christian religious education or youth ministry in parish and institutional settings; to provide training for teaching the Christian religion in church or secular schools; and to afford an opportunity for specialized preparation for youth ministry. It is not a degree earned as preparation for doctoral studies, and only under special circumstances should it be viewed as preparation for teaching in higher education.

Curriculum

The Master of Arts program (with emphasis in education and formation or youth ministry) requires the successful completion of work totaling fifty-two credits drawn from the four academic departments of the Seminary, and a listing of general ministries courses. The specific course/credit requirements are allocated as follows.

Biblical Studies

Six credits are required as follows: courses OT2101, Orientation to Old Testament Studies, and NT2101, Introduction to the New Testament.

History

Three credits in course CH1100 Survey of Early and Medieval Church History, or CH3210 Cultural Diversity in Early Christian History, or CH1130 Survey of Christianity Since the Reformation, are required.

Theology

Three credits in TH2100 Systematic Theology are required.

Practical Theology

The twenty-five credits required in practical theology are distributed as follows:

1. Three credits in pastoral care
2. Course SC2101, Speech Communication in Ministry I, one credit

Education and Formation Courses

1. EF1200 Introduction to Christian Education and Formation, three credits
2. A three-credit course in faith and human development
3. A three-credit course in teaching/learning
4. A three-credit course in educational philosophy or education and theology
5. EF2352 Theological Foundations (youth/young adult emphasis), three credits
6. EF5353 Advanced Studies in Youth, Church, and Culture (youth/young adult emphasis), three credits

Ten additional credits are required in education and formation, which may include practica, education/formation in small groups, spiritual formation, society and culture, family, administration, or leadership.

Two field education units (two credits each) are required. The first, FE2101, is usually done during the summer between the junior and senior years. The second, FE2102, is usually done over the entire senior year. At least one of the sites must be in a local church.

Electives

The remaining credits may be chosen from electives drawn from any of the four academic departments. These may include denominational coursework, or special "tracks" as developed, such as a spiritual formation track and/or missional leadership track.

Post-M.Div. Program

Candidates who hold the M.Div. degree ordinarily can complete the M.A. in Christian education requirements in one additional year of full-time study, twenty-six credits. In each case the specific program components will be determined in terms of the student's previous education and experience.

Master of Arts (Theological Studies) Program

(International applicants only)

A two-year program for the degree of Master of Arts (Theological Studies) is for international students studying at Princeton Seminary. This program includes basic studies in Bible, theology, church history, and practical theology, and a specialization in one or more of the disciplines of theological scholarship. It is designed for persons who are being prepared for indigenous leadership in overseas church or academic institutions and who are recommended for such advanced work by the church or institution abroad.

Admission Requirements

Applications for the Master of Arts (Theological Studies) program should be addressed to the director of admissions and financial aid and must be made through the candidate's church or through the educational institution in which he or she has been assured a position. Applications will not be considered if submitted independently.

An applicant is required to furnish, among other items specified on the application form, an endorsement from a responsible ecclesiastical or institutional officer, describing the position for which the applicant is being prepared and indicating the areas of specialization that he or she is expected to pursue. Other credentials include official records of all post-baccalaureate degrees. In addition to the above, applicants are required to achieve a minimum score of 580 on the paper-based test, with 57 in reading; 59 in writing; and 58 in listening. On the computer-based test, a minimum score of 250 is required, with 23 in reading; 26 in writing; 23 in listening, and an essay rating of 5. Applicants who take the Internet-based TOEFL are expected to test in all areas offered and achieve minimum scores as follows: writing, 23; listening, 23; reading, 23; and speaking, 23. Please note that TOEFL scores are to be submitted with the application by the January 4 deadline. Applicants who have passed General Certificate Examinations (GCE) should provide records. On occasion, the Seminary may use professional agencies to evaluate academic credentials submitted with the application. All required materials must be on file with the director of admissions and financial aid by January 5 in order for an applicant to be considered for admission for the following September. The program may not be begun midyear.

Curriculum

Fifty-two credits are required for the Master of Arts (Theological Studies) degree. Specific requirements include:

OT2101 Orientation to Old Testament Studies	3 credits
NT2101 Introduction to the New Testament	3 credits
Church History	6 credits
Theology	3 credits
Christian Ethics	3 credits
Practical Theology	6 credits
Specialization	18 credits
General electives	10 credits

Studies are pursued under an adviser designated by the registrar, who may approve course substitutions to address the candidate's background and particular needs.

Master of Theology Program

The program of studies for the degree of Master of Theology is designed for students who wish to improve or deepen their preparation for ministry beyond the level reached by their M.Div. degree, or who desire to acquire a preparation for specialized ministries of the church.

Admission Requirements

Applications for the degree of Master of Theology (Th.M.), together with the necessary supporting documents, must be filed with the director of admissions and financial aid by April 15 for the following academic year. Applications submitted after April 15 will be considered if space is available. (NOTE: Required materials from all international applicants must be on file in the Office of Admissions and Financial Aid by January 5 for the following academic year. For information about scholarships available to international applicants, see "Financing Your Seminary Education" in this Catalogue.) The Admissions Committee holds meetings periodically throughout the year to consider those applications for which the files of credentials are complete. Each applicant will be notified of the committee's action as soon as practicable after a decision has been reached. Those who seek admission to this program will find it to their advantage to make application at an early date, since the number of positions available in some fields is necessarily limited.

An applicant for the Th.M. degree is required to furnish, among other items specified on the application form, a letter from the appropriate official of the applicant's endorsing governing body, stating that he or she is in good and regular standing with the denomination, together with three additional letters of reference from persons in a position to assess his or her qualifications for graduate theological study. Where possible, at least one of these references should be from a professor or teacher with whom the applicant has studied. It is expected that in most cases applicants shall be certified as ministers or ministerial can-

didates by the responsible governing body of their denomination, or are making normal progress toward such certification. In addition, the applicant must submit an official transcript (usually sent directly from the school) of all college and seminary work pursued to date. A Th.M. applicant must provide evidence demonstrating he or she has been awarded the degrees of Bachelor of Arts and Master of Divinity, or their equivalents, from approved institutions. **An applicant educated in the U.S. who does not have an M.Div. degree will not be considered for admission to the Th.M. program.** In the case of applicants not educated in the U.S., the Admissions Committee will consider whether the academic credentials presented show the equivalent of the completion of the M.Div. degree. Matriculation at the Seminary cannot be effected until proof of completion of the necessary academic requirements has been received.

International applicants, in addition to the above, are required to achieve a minimum score of 580 on the paper-based test, with 57 in reading; 59 in writing; and 58 in listening. On the computer-based test, a minimum score of 250 is required, with 23 in reading; 26 in writing; 23 in listening, and an essay rating of 5. Applicants who take the Internet-based TOEFL are expected to test in all areas offered and achieve minimum scores as follows: writing, 23; listening, 23; reading, 23; and speaking, 23. Please note that TOEFL scores are to be submitted with the application by the January 4 deadline. Applicants who have passed General Certificate Examinations (GCE) should provide records. On occasion, the Seminary may use professional agencies to evaluate academic credentials submitted with the application.

Applicants wishing to receive the Th.M. degree in either the Department of Biblical Studies or in the area of preaching (Department of Practical Theology) must have a knowledge of Greek and Hebrew.

Applicants wishing to receive the Th.M. degree in the area of pastoral care (Department of Practical Theology) must have completed one unit of clinical pastoral education or a course in pastoral care and counseling or have equivalent pastoral experience, prior to matriculation.

Applicants who receive notice of admission prior to February 15 must indicate to the director of admissions and financial aid by March 15 whether or not they will accept admission to the Seminary. Applicants receiving notification after February 15 must indicate their decision within thirty days.

Curriculum

A total of twenty-four credits are required for the Th.M. degree. If the candidate wishes to present a research paper or thesis in partial fulfillment of the requirement, it shall be assigned six credits. Courses ordinarily must be taken in the area of the department in which the candidate is specializing. However, the student may be permitted to take courses in other areas of the department, or in areas of other departments, if in the judgment of the faculty adviser these courses are related to the student's field of concentration. Th.M. candidates choose to concentrate on one of the following areas, which are organized under five broad categories:

1. Biblical Studies
 - Old Testament
 - New Testament
2. History
 - Church History
 - Missions, Ecumenics, History of Religion (MEHR)
3. Theology
 - Philosophy and Theology
 - Christian Ethics
 - Systematic Theology
4. Practical Theology
 - Education and Formation
 - Pastoral Care
 - Preaching
 - Worship Studies
5. Religion and Society

The candidate who seeks the degree without the presentation of a thesis is expected to pursue one or two courses that will require the writing of an essay or essays, which give evidence of ability to engage in research, and to present his or her investigation in an acceptable literary and academic form. Each candidate will be assigned an adviser. Candidates will arrange their programs of study in consultation with their advisers, and in accordance with the programs developed for their chosen areas of study. As a rule, introductory-level courses may not be chosen for credit toward the Th.M. degree. In special cases, the student's adviser may give permission for selecting such courses, provided the instructor will give special assignments in accordance with the requirements for the Th.M. degree.

The candidate must spend a minimum of one year in residence and should, within that period, normally complete all courses and the research paper or thesis (where applicable). Candidates must attain an average of 2.70 (B minus) or better in order to qualify for the Th.M. degree. In view of this restriction, they may not choose to have their work evaluated on a Pass/D/Fail basis.

Doctor of Philosophy Program

The Doctor of Philosophy program is designed to prepare men and women for independent scholarship in various dimensions of the study of religion and for teaching in colleges and seminaries. Programs are offered in thirteen fields of study, organized into five broad areas:

- Biblical Studies (Old Testament, New Testament)
- History and Ecumenics (Church History; History of Doctrine; Mission, Ecumenics, and History of Religions)
- Theology (Systematic Theology, Philosophy and Theology, Christian Ethics, History of Doctrine)
- Religion and Society
- Practical Theology (Christian Education, Pastoral Theology, Homiletics)

Individualized interdisciplinary programs are also sometimes permitted under the direct administration of the Ph.D. Studies Committee.

A personal interview is not required as part of the Ph.D. admissions process, but visitors are welcome. It is preferred that appointments be scheduled in advance through the Ph.D. Studies Office during the months of October, November, December, March, and April. The office may be contacted as follows:

Ph.D. Studies Office
Princeton Theological Seminary
P.O. Box 821
Princeton, NJ 08542-0803
Telephone: 609.497.7818
Toll-free telephone number: 800.622.6767, ext. 7818
Fax: 609.497.7819
Email: phd@ptsem.edu



Kathleen Elizabeth McVey
Joseph Ross Stevenson Professor of Church History, and Director of Ph.D. Studies

Ph.D. Vision Statement

The Ph.D. program of Princeton Theological Seminary forms scholars, servants, and leaders of the church and the academy through constructive, critical engagement with the Christian tradition in its complexity and diversity, and where appropriate, in conversation with other religious and intellectual traditions in their multiplicity and variety.

Holding together love of God and love of learning in a single vision, Princeton's program nurtures excellence in (1) research and writing, (2) teaching, and (3) academic citizenship. To that end, it

(1) emphasizes thorough engagement with foundational materials, research traditions, and contemporary debates within and across disciplines; mastery of basic methodologies, requisite languages, and analytical skills; commitment to rigorous, original scholarship contributing to the advancement of knowledge; and cultivation of those virtues of mind and affection that wise scholarly judgment demands and just academic debate assumes;
(2) initiates doctoral candidates into the arts, activities, and habits of good teaching;into the tasks of course design, delivery, and assessment; into the complexities of student evaluation and intellectual formation; and into the opportunities, joys, and challenges of working in classrooms rich in ethnic and racial, religious, cultural, and gender diversity.
(3) encourages self-criticism, collaboration, and community in one's scholarly life; passion, productivity, and independence of mind in one's scholarly pursuits; and a commitment to serving God and neighbor, church and academy, through the exercise of one's scholarly vocation.

Admission Requirements

All applicants for admission to the Ph.D. program at Princeton Theological Seminary must hold the degree of B.A., or its equivalent, from an approved college or university, and ordinarily the degree of M.Div., or its equivalent, from an approved theological institution. It is assumed that those who are enrolled in M.Div. or equivalent programs when they apply for admission will have received their degrees before matriculation.

The M.Div. degree is required of applicants in Practical Theology. In other areas, if the M.Div. or its equivalent is absent, a minimum of two years of graduate study in religion is required. Included in the two years must be a course in each of the following: Old Testament; New Testament; systematic theology, philosophy, or ethics; history of religions; a human science in relation to religion; and two courses in the history of Christianity.

Candidates for programs in Christian Education, Pastoral Theology, and Homiletics must submit evidence, as early as possible in the first year of residence, that they have engaged in that form of professional practice under close supervision, or else they must arrange to do so during their period of residence.

Language Requirements

Modern Languages

1. All candidates must be fluent in English and must demonstrate reading knowledge of two other modern languages, normally German and French. It is strongly recommended that students enter the program with a reading knowledge of both languages. The level of competence required may be roughly indicated as that to be expected from recent satisfactory completion of second-year college study of the language.

 Competence in at least one language—in the case of Biblical Studies, German—must be established before matriculation as a condition of registration for a full course load. Competence in the second modern language must be demonstrated before beginning the second year of residence, or the student's program will be terminated.

2. Tests in reading competence in German and French (written translations, with and without dictionary) will be conducted by the Seminary in September, January, and May. In lieu of the translation test, the Seminary will accept a passing grade in the Princeton University summer language courses for graduate students. Other certifications are acceptable substitutes only under exceptional circumstances.

 Newly admitted students normally are expected to take the May test in one language in absentia. Registration for these tests is through the Ph.D. Studies Office of Princeton Seminary; the $10 fee is payable to Princeton Theological Seminary at the time of test registration. Newly admitted students who are not prepared to pass this test are normally expected to take one of the Princeton University summer language courses for graduate students. Information on these courses is available from the Princeton University web site.

3. Students who do not fulfill the first modern language requirement before the beginning of the first year will be classified as "qualifying candidates." Qualifying candidates may take only one doctoral seminar or course (permission of instructor required) and must engage in language study with an approved tutor at their own expense.

 Qualifying candidates must take the language test in January. If the test is not passed, language study will continue during the second semester, again with only one seminar or course permitted. After the required first modern language test is passed, the term "qualifying candidate" will no longer apply. In every case, both modern foreign language requirements must be fulfilled before beginning the second year, or the student's program will be terminated.

 Qualifying candidates will be considered full-time students, although they will be taking only one course or seminar, and will pay full tuition. During the third year (first semester if possible), those who were qualify-

ing candidates will make up any seminar(s) missed. During this time, such candidates will pay the reduced tuition fee, although they will be taking seminars or courses for academic credit.

Those who have been qualifying candidates and who must take seminars or courses during the fall semester of their third year will follow the usual sequence: they will take the comprehensive examinations and write the dissertation proposal by the end of the third year. If any required seminar is not offered until the second semester of the third year, the candidate must petition the Ph.D. Studies Committee for an exception to this deadline.

In no case will financial aid be extended beyond the original admission offer to compensate for time lost due to failure to meet the language requirement.

4. Petitions for modern language substitutions, where permitted, should be submitted (after matriculation only) by the residence committee chair to the student's department, which will forward any recommendation for language substitution to the Ph.D. Studies Committee for final approval. Substitutions may be permitted if the requested language can be shown to be more relevant to the student's field of research, course of study, and career intentions than the language that would otherwise be required.
5. Modern language requirements by areas and fields are as follows:

 Biblical Studies (both fields): German and French required. Knowledge of German must be demonstrated before matriculation.

 History and Ecumenics (Church History and History of Doctrine): German and French required.

 History and Ecumenics (Mission, Ecumenics, and History of Religions): German and French ordinarily required. A student may petition to substitute another modern language for one of these (but not for both).

 Theology (all fields): German (required) and ordinarily French. A student may petition to substitute another modern language for French.

 Religion and Society: German and French ordinarily required. A student may petition to substitute another modern language for one of these (but not for both).

 Practical Theology (all fields): German and French ordinarily required. A student may petition to substitute another modern language for one of these (but not for both).

Ancient Languages

Several fields require their Ph.D. candidates to demonstrate command of ancient languages, as set forth below.

Field	Languages
1. Old Testament	Hebrew*, Greek*, Ugaritic, and Aramaic
2. New Testament	Hebrew*, Greek*, and either Syriac, Aramaic, Latin, or Coptic
3. Homiletics	Hebrew* and Greek*
4. Early Church History	Greek* and Latin*
Early History of Doctrine	Greek* and Latin*
5. Medieval Church History	Latin*
Medieval History of Doctrine	Latin*
Reformation Church History	Latin*
Reformation History of Doctrine	Latin*

6. In special areas of History and Ecumenics and of Old Testament, other languages may be required as indicated by the subject matter of the field.

Application

Applications for the Ph.D. program, together with the necessary supporting documents, must be filed with the Office of Admissions and Financial Aid no later than December 15 for the following academic year. Applicants will be notified in March whether or not they have been admitted.

All forms necessary for application, together with detailed application instructions, may be accessed online at www.ptsem.edu. Those without web access may request printed forms from the Office of Admissions and Financial Aid. The final deadline for receipt of all applications is December 15. All applicants, including alumni/ae, are required to pay a $70 nonrefundable application fee.

Princeton Seminary does not discriminate on the basis of race, color, ancestry, sex, age, marital status, national or ethnic origins, or disability in its admission policies.

Application credentials include the following:

1. Completed application form, with designation of the desired academic area and field. Application for an interdisciplinary program requires a statement defining the unifying principle and setting forth a rationale for the whole.
2. A sketch of your intellectual history (700–1,000 words), indicating the factors that have brought you to your present focus of intellectual interests and vocational objectives, educational and ecclesiastical, and what you hope to learn from doctoral study at Princeton Seminary.

* Before matriculation, students must have a reading knowledge of these languages. In the case of 4. Early Church History and Early History of Doctrine, reading knowledge of either Greek or Latin is required at matriculation.

3. One academic paper (written in English, no more than thirty double-spaced pages long) in your intended area of concentration and representative of your best work, demonstrating scholarly capacity in the field selected. (In the field of homiletics, the paper should be in homiletical theory or in theology or ethics, and three written sermons are to be submitted with the paper.) The paper will be evaluated by the following standards: (1) understanding of the subject treated and the materials used, (2) knowledge of relevant bibliography, (3) cogency and clarity of argument, and (4) constructive originality of thought.
4. References:
 - Three letters of academic recommendation from individuals, ordinarily professors, who can write knowledgeably about your personal and academic qualifications and your suitability for your chosen field of study. Princeton Seminary reserves the right to contact your references and others for additional information pertinent to your application.
 - A letter of reference from an appropriate ecclesiastical officer (e.g. bishop or presbytery executive if now engaged in professional church employment; supervising individual or committee chairperson if a candidate for ordination; local church pastor if other categories are inappropriate).
 - If an institution such as a college, seminary, or other body (other than a local church) has indicated its probable intention to employ you upon completion of Ph.D. work, an appropriate officer (e.g. dean, president, director) of that institution may complete the optional Institutional Endorsement Form.
5. Official transcripts from each college, seminary, or graduate school attended. Applicants enrolled in school at the time of application are asked to provide a list of current and projected courses for the academic year, and to send a transcript or informal record of fall term grades as soon as possible.
6. Scores for the Graduate Record Examination (GRE) or, in the case of applicants whose native language is not English, the Test of English as a Foreign Language (TOEFL). One of these tests is required (no exceptions); scores must be received by December 15. Applicants submitting TOEFL scores are expected to achieve a minimum score of 57 in reading, 59 in writing, and 58 in listening for the paper-based TOEFL, or 23 in reading, 26 in writing, 23 in listening and an essay rating of 5 for the computer-based TOEFL, or a minimum score of 23 on each section of the Internet-based TOEFL. GRE scores more than five years old and TOEFL scores more than two years old are no longer valid. Information on registration deadlines and test dates is available at www.ets.org.
7. Copies of any documents that could assist in interpreting your qualifications for doctoral study, such as a supervisor's report on your work or your own statement about your background, not specifically requested in the application form.
8. Conduct Statement and Statement of Intent to Study Full Time.

9. Preliminary Application for Ph.D. Housing (required for consideration for Seminary housing; will not be seen by Admissions Committee).
10. Student Financial Aid Application and Addendum (required for consideration for financial assistance and due by December 15; will not be seen by the Admissions Committee).

Program of Study

The Sequence of a Typical Program

The program of any particular student may deviate from the following outline at some points, but this sketch indicates in general what may be anticipated.

1. Orientation and registration for incoming Ph.D. students is held immediately before the opening of the fall term in September. During the preceding May, students will be assigned temporary advisers who will help with first semester registration. Early in the semester a three-person residence committee will be appointed to work with the student throughout the residence period. From this committee and especially its chair, the student should secure counsel regarding courses and other aspects of the program up to the comprehensive examinations. As students plan their programs, they should remember that faculty will not normally be available during the summer recess or during official leaves from the Seminary. At these times members of the faculty have no contractual obligation to advise students, to read drafts of dissertations, or to engage in any other instructional activity. Other appropriate faculty members are normally substituted for residence committee chairs who are on leave.
2. After fulfilling the initial modern language requirement (see Language Requirements, above), the student enters a two-year period of full-time resident study prior to the completion of the comprehensive examinations. During this residence period, students are required to complete successfully a minimum of eight doctoral seminars or their equivalent. Full-time resident study is generally understood as enrollment for two or more seminars, courses, or directed readings per term, in accordance with faculty advisement, with availability Monday through Friday for library research and interaction with colleagues outside of scheduled class meetings. In no case is advanced standing granted at the time of acceptance for admission. In exceptional cases the Ph.D. Studies Committee may later reduce the time of residence preparation for the comprehensive examinations on recommendation of the student's department. Under no conditions will the minimum requirement of two years' full-time tuition be reduced.
3. In the second term of the first year, the student's work is reviewed and evaluated by the residence committee. This first-year review is based on a self-evaluation prepared and distributed by the student to members of the residence committee. After the review, a written evaluation of the first year is presented by the residence committee to the student and to the Ph.D. Studies Office.

4. The student is urged to give thought to possible dissertation areas and topics from the very beginning of residence. Seminar and course paper topics may be selected in part to explore such possibilities. During the second year of residence, the student should take the initiative to work out a research topic with the residence committee. The research topic must be approved by the student's department no later than the last departmental meeting of the second year of residence. A copy of the approved topic should then be submitted by the department to the Ph.D. Studies Office.

5. The period of resident study culminates in the comprehensive examinations, a series of five-hour written examinations followed within ten days to two weeks by an oral examination, usually two hours in length. With the permission of the student's residence committee and department, an essay may be presented in lieu of one of the written examinations. (Such permission generally is not granted in the Department of Biblical Studies.) Students in Religion and Society may present papers in lieu of two of the written examinations. Other variations in testing procedure must be approved by the Ph.D. Studies Committee. In the oral examination, which is conducted by the faculty in each area, the student's competence across the breadth of the field is assessed, and a determination is made as to whether the comprehensive examination as a whole has been passed or failed.

 Examinations may be taken in April and May of the second year of residence or in September and October or January of the following year. With specific exceptions approved by the student's committee and department, the examinations should be taken at one period, with no more than seven days elapsing between the individual examinations. All seminars must be completed and grades recorded before comprehensive examinations begin. An exception to the requirement for a recorded grade will be made for any seminars in which a student is enrolled during the term in which comprehensive examinations are being taken.

6. Upon the student's satisfactory completion of the comprehensive examinations, the student's department appoints a dissertation committee, taking into account the research topic and the student's suggestions. The committee is subject to the approval of the Ph.D. Studies Committee. The chair of the dissertation committee must be a full-time member of the Seminary faculty. Under the guidance of the dissertation committee, the student develops the research topic into a formal dissertation proposal to be submitted to the Ph.D. Studies Committee for approval. The comprehensive examinations must be passed and the dissertation proposal approved no later than the last meeting of the Ph.D. Studies Committee in the third year. Failure to meet this deadline may result in dismissal.

 During the summer recess or during official leaves from the Seminary, faculty members have no contractual obligation to advise students, to read drafts of dissertations, or to engage in any other instructional activity. Other appropriate faculty members may be appointed as substitutes for dissertation committee chairs who are on leave.

7. The Ph.D. Studies Committee has set a maximum length of 250 pages for a Princeton Seminary dissertation. Permission of the dissertation committee is required in advance for a significantly longer work. A final draft of the dissertation must be approved by the dissertation committee no later than March 15 of the year in which the degree is to be conferred. To allow sufficient time for evaluation of the dissertation, the student should submit the draft to the committee several weeks in advance of this deadline. Style guidelines and specifications are available through the Ph.D. portal on the seminary's web site.

 After the dissertation is approved, a date for a public oral examination is set by the candidate's department, in consultation with the candidate and with the approval of the Ph.D. Studies Office. Two final copies, together with two copies of an abstract of 350 words or less, must be delivered to the Ph.D. Studies Office no less than two weeks before the oral examination date. Upon satisfactory completion of this examination, the candidate is recommended by the examiners for the Ph.D. degree.

8. At least one week prior to the last faculty meeting of the term, one perfected post-defense copy of the dissertation (unbound) must be submitted to the Ph.D. Studies Office for review by the dissertation format examiner. The copy must include an abstract of 350 words or less. All required formatting changes must be made promptly in accordance with the examiner's instructions and three final copies of the dissertation with abstract submitted to the Ph.D. Studies Office. Final transcripts will not be issued until this process is complete. The dissertation is made available to the scholarly world by microfilm, for which the candidate is to complete the Doctoral Dissertation Agreement Form in the Ph.D. Studies Office. The abstract is published in Dissertation Abstracts.

9. The Ph.D. program is designed to be completed in no more than five years of full-time study. In those cases in which candidates are allowed to study on a part-time basis during the dissertation stage, all degree requirements are expected to be completed within six years of entry into the program. After the six-year limit, extensions may be granted for one year at a time with a maximum of three one-year extensions. Extensions will be granted only on the basis of significant progress, which is normally construed to mean the submission of substantial amounts of written material to the dissertation committee. The candidacy will be terminated if the dissertation is not successfully defended within nine years of the date of entrance into the program.

 As a basis for requesting the first year's extension beyond the six-year limit, the chair of the dissertation committee must indicate in writing that progress has been made on the dissertation and that some writing has been done that has been deemed satisfactory by the dissertation committee. As a basis for a second year of extension, the chair of the committee must report that approximately half of the total dissertation has been submitted and found satisfactory, and that the candidate is progressing on the second half of the dissertation. A third and final extension may

be granted only on the basis of a personal appearance by the chair of the dissertation committee before the Ph.D. Studies Committee to make a substantial case that the dissertation can be successfully completed during the next academic year.*

Failure to pay tuition (full or reduced) for an academic year without approval of the senior vice president and chief operating officer will result in termination of the candidacy.

Ph.D. Seminars at Princeton University

Our inter-institutional agreement with Princeton University allows doctoral students from either school to take regularly scheduled doctoral seminars at either institution. Princeton Seminary students are encouraged to take advantage of this arrangement in consultation with their residence committee and the Princeton University faculty. Procedures for registering for Princeton University courses can be obtained from the Registrar.

Each department has its own guidelines and requirements for doctoral seminars (see department descriptions, below), which may be more restrictive than the following general guidelines:

Students may take up to half of their doctoral seminars (languages excluded) from Princeton University. For exceptional circumstances, petitions to do more than half of coursework at the University must be supported by the student's residence committee and submitted to the Ph.D. Studies Committee for final approval.

Normally, a doctoral student may register for only one Princeton University course per semester. For exceptional circumstances, petitions to register for more than one University course in any given semester must be supported by the student's residence committee and submitted to the Ph.D. Studies Committee for final approval.

Special courses (independent studies, reading courses) may be undertaken only with faculty of Princeton Theological Seminary.

Areas and Fields of Study

The following sections describe the individual areas and fields of study in greater detail. Through seminars, courses, tutorials, and independent reading, students prepare for the comprehensive examinations throughout the period of residence, which normally includes two or three seminars or courses per term. If only one seminar is available, advanced courses or tutorials may be used to fill out the program. These structured elements are designed to leave students time for independent reading in their chosen fields of study. In consultation with the residence adviser

* Seminary regulations for duration of program described above apply to all Ph.D. students. Due to U.S. government regulations, the duration of visas for foreign national students may in some cases be shorter than the time needed to complete the dissertation. Even if a student must depart from the U.S., dissertation research and writing may continue provided the student remains in good academic standing.

it may be possible for a student to audit a course or seminar. Such audits will be recorded on transcripts upon receipt of a Report on Audited Course form, signed by the professor. These forms are available from the registrar and must be turned in to the Registrar's Office within two weeks of the last day of classes for the semester.

Several opportunities are available for doctoral students to prepare for teaching in institutions of higher education. The one-day Graduate Teaching Workshop is designed for students who will be leading preceptorials and is required of all teaching fellows.

AREA I: Biblical Studies

In support of its programs, the department regularly offers two series of seminars, one series in Old Testament and one series in New Testament, designed to provide coverage of essential fields over the course of two academic years.

The Course of Study for Old Testament Candidates

The program of study in Old Testament features four broad areas of core competency: biblical theology, Old Testament exegesis, methods, and Hebrew and related Semitic languages. While every student must achieve a basic level of competence in each of these areas, the program also allows for substantial flexibility for students to shape their courses of study according to personal interests and to pursue interdisciplinary work should that be desirable. A student's program will ordinarily consist of at least eight seminars, five of which must be in Old Testament (distributed as stipulated below), as well as language study. In addition to doctoral seminars offered by the departmental faculty, doctoral offerings by other Seminary and Princeton University faculty, as well as selected advanced Master of Divinity courses, may be incorporated into a student's program. t (distributed as stipulated below), as well as language study. In addition to doctoral seminars offered by the departmental faculty, doctoral offerings by other Seminary and Princeton University faculty, as well as selected advanced Master of Divinity courses, may be incorporated into a student's program.

Seminars and Languages

Theology—Every student is required to complete a two-semester sequence of seminars in biblical theology: Biblical Theology I: Issues in Old Testament Theology, and Biblical Theology II: Issues in New Testament Theology.

Exegesis—Each student is expected to gain proficiency in exegesis commensurate with doctoral-level work. The successful completion of a designated advanced exegesis course or book-based doctoral seminar will satisfy the department's basic exegetical competency requirement.

Methods—The department offers various opportunities to investigate a broad range of methodological approaches to Old Testament study. Ordinarily, a student will take at least three of the following seminars:

- Near Eastern Backgrounds to Israelite Religion
- Literary Approaches to Old Testament Interpretation

- Biblical History in its Ancient Near Eastern Context
- History of Biblical Interpretation

Hebrew, Other Semitic Languages, and Greek—To strengthen proficiency in Hebrew, a series of reading courses in both prose and poetry and a Hebraica seminar focusing on historical grammar and text criticism are regularly offered. Courses in other Semitic languages are offered with a special emphasis in West Semitic (e.g. Aramaic, Ugaritic, Phoenician, and the like.) These latter course offerings are designed to deepen and enrich students' linguistic understanding of Hebrew and to enable students to access the rich array of textual materials from the wider ancient Near East for comparative purposes. The department requires a basic level of competency in Hebrew, Greek, and Northwest Semitic. These requirements are to be met as follows:

Hebrew—Passing a competency examination at any point during the first two years of the program. Normally this examination is given twice a year, once in the fall and once in the spring.

Greek—Either by passing a competency examination or by completing a course (Old Testament or New Testament) that includes a substantial Greek component.

Northwest Semitic—Successful completion of two courses, one from each of the following areas:

- Northwest Semitic Epigraphy or Ugaritic
- Aramaic I (Syriac grammar) or Aramaic II (survey of selected dialects including biblical Aramaic)

Examinations

1. Old Testament Critical Issues and New Testament Critical Issues (two separate examinations) will each be offered once during the academic year. These are to be taken before the end of the second year. A bibliography of classic works is sent to all new Ph.D. candidates upon acceptance of admission with the suggestion that the summer before entering be used (if possible) to begin to read from the bibliography. Students are strongly encouraged to meet together for discussion as part of their preparation for these examinations.
2. Comprehensive Examinations. In consultation with faculty advisers, each student will choose three areas of examination from the following list:

- Biblical Theology (with a concentration in Old Testament theology)
- Old Testament History
- Ancient Near Eastern Literature
- Literary Approaches
- Hermeneutics
- History of Israelite Religion
- Northwest Semitic Inscriptions (including Ugaritic)
- New Testament Studies
- History of Interpretation

The Course of Study for New Testament Candidates

The program of study in New Testament seeks to equip students to pursue original academic research by fostering a broad competency in biblical theology, New Testament exegesis, and the political, social, and religious worlds of Early Judaism and Earliest Christianity. Within this larger framework, the program allows for substantial flexibility for students to shape their courses of study according to personal interests and to pursue cross-disciplinary work. A student's program will normally consist of eight seminars or courses (distributed as stipulated below) spread over two academic years. Advanced Greek and other language courses do not count toward the fulfillment of this requirement.

In addition to doctoral seminars offered by the departmental faculty, doctoral offerings by other Seminary and Princeton University faculty, as well as selected advanced Master of Divinity courses, may be incorporated into a student's program.

Seminars and Languages

Biblical Theology—Every student is required to complete a two-semester sequence of seminars in biblical theology: Biblical Theology I: Issues in Old Testament Theology, and Biblical Theology II: Issues in New Testament Theology.

New Testament Exegesis—Each student is expected to gain proficiency in exegesis commensurate with doctoral-level work. A minimum of two exegetical seminars or courses is required, covering texts from at least two of the following corpora: Synoptic Gospels, Johannine Literature, Letters of Paul, Catholic Epistles, and Revelation.

The Contexts of Early Judaism and Earliest Christianity—Students are required to take two seminars or courses exploring some aspect of the larger social, cultural, religious, and political contexts of Christian origins.

Additional Seminars—The remaining two seminars or courses may be taken in an area outside New Testament studies (e.g., Old Testament, cultural studies, patristics, literary theory, theology, classics, etc.).

Language Proficiency—The department requires a basic level of competency in Greek, Hebrew, and at least one other ancient language. These requirements are to be met as follows:

1. New Testament Greek: Passing a competency examination at any point during the two years of residency, but before comprehensive exams are taken. Normally this examination is given twice a year, once in the fall and once in the spring. A course in Rapid Reading of the Greek New Testament will regularly be offered to help students who are not yet able to pass the exam; however, this course will not count toward program requirements.
2. Advanced Hellenistic Greek: Successful completion of the Advanced Greek seminar (offered every two years) or an equivalent course in non-New Testament Greek.

3. Hebrew: Competency in Hebrew may be satisfied either by completing a course that includes a substantial Hebrew component or by passing an examination offered by the Old Testament faculty. Normally this examination is given twice a year, once in the fall and once in the spring.
4. Students will demonstrate proficiency in at least one of the following languages by taking a course or passing an examination administered by the department: Aramaic, Coptic, Latin, or Syriac.

Examinations

1. Old Testament Critical Issues and New Testament Critical Issues (two separate examinations) will each be offered once during the academic year. These are to be taken before the end of the second year. A bibliography of classic works is sent to all new Ph.D. candidates upon acceptance of admission with the suggestion that the summer before entering be used (if possible) to begin to read from the bibliography. Students are strongly encouraged to meet together for discussion as part of their preparation for these examinations.
2. Comprehensive Examinations. Students will be examined in the following areas:

- New Testament Theology and Exegesis
- The Environment of Earliest Christianity
- One elective from among the following:
 The Old Testament in the New
 Dead Sea Scrolls and Pseudepigrapha
 The Historical Jesus
 The Gospels
 Luke–Acts
 Paul and the Pauline Tradition
 The Catholic Epistles and Revelation
 Literary Approaches to the New Testament Interpretation
 Sociological Approaches to the New Testament Interpretation
 Cultural Hermeneutics
 History of Biblical Interpretation
 Biblical Theology, History of Doctrine, and Systematic Theology

For the comprehensive examinations in New Testament Theology and the Environment of Earliest Christianity, the student will be provided with a bibliography of selected primary and secondary sources as well as a list of important topics or issues on which to focus attention. The bibliographies will be shaped in part by the student's own interests and goals. Although many graduate seminars offered each year overlap with one or more of the indicated elective areas, the student may not assume that seminars will always be available in all areas. The initiative of designing a bibliography for examination in any of these elective areas rests with the student, in consultation with the faculty. Approval of electives and special areas resides in the department.

AREA II: History and Ecumenics

1. Church History and History of Doctrine

At PTS, the history of Christianity is an integrative, interdisciplinary program that encompasses social, theological, institutional and cultural history of the world's Christian communities, their ideas and practices. It also offers resources from related fields in the history of religions, history of worship, sociology of religion, missiology and ecumenism. The program's goal is to train scholars to develop an area of specialization within a context of breadth, balancing particular interests with an attention to Christianity's larger history and global expansion.

Residence Requirements

The program in Church History and History of Doctrine includes five eras: the early church, the medieval church, the Reformation, the modern European church, the American church. Over the two years of residence, a student must successfully complete eight doctoral seminars. The purpose of coursework is to develop historical breadth, hone research skills, and to prepare for comprehensive exams.

Students must choose these seminars in consultation with their advisers to constitute a coherent core of studies while meeting the following distribution requirements:

1. A departmental seminar or individual tutorial on historical method.
2. Church History seminars in at least three different eras (early, medieval, Reformation, modern, American).
3. One seminar chosen from doctoral offerings at Princeton University.
4. At least one seminar from among the Department's broader offerings, such as mission, ecumenics, history of religions and sociology of religion.
5. Two electives, chosen from doctoral courses of the Department, the rest of the Seminary, or the University.

Ph.D. candidates are free to audit other courses in the Seminary catalogue, such as those offered in the Master's program. If such courses are taken for PhD credit, additional work will usually be required.

Language proficiency in French and German is required. Ph.D. candidates are also encouraged to develop further language skills through auditing Seminary courses or enrolling in appropriate University courses. These opportunities, however, do not count toward the eight seminars.

Early in the period of residence, students should begin to think of possible thesis topics and should be prepared to submit a research topic statement to the Department by the end of the second year, following the departmental guidelines available from the residence committee. The research topic must be approved by the Department before students may take the comprehensive examinations.

Comprehensive Examinations

During their first two years of residence, candidates choose three historical eras of specialization from among the five (early, medieval, Reformation, modern European, modern American), and communicate this to their residence committee. There will be a total of four written exams, one of which may be submitted as a research paper. Any one of these exams will combine the era with another field of study of the department (e.g. ecumenics, history of religions, missiology, sociology of religion). After the written exams are completed, there will be a comprehensive oral examination based on all four of them.

The four exams will be based on the chosen eras and include the following:

1. One specialized exam in the areas defined as requisite background for the proposed dissertation. This typically falls within one of the three chosen eras. (If a candidate's dissertation topic involves more than one era, adjustments to the exam structure may be made by the residence committee).

2/3. Two examinations, each based on one of the remaining eras of choice.

4. One comparative examination focused on a topic that involves at least two different historical divisions and/or cultural contexts.

All examiners are appointed by the Department in consultation with the student and his or her residence committee. Bibliographies for the examinations are compiled by the student in consultation with the examiner.

Interdisciplinary exams involve one examiner for each discipline. In all cases, the instructors setting the examination have final responsibility for determining the bibliography.

The history of Christianity may be studied either as Church History or as History of Doctrine. Church History is concerned with the development of doctrine but stresses the social, cultural, and institutional aspects of Christianity. The History of Doctrine emphasizes ideas. Its purpose is to understand theology in the context of the historical setting and in terms of the broader development of the Christian faith. Some acquaintance with the social and institutional framework in which ideas emerge is assumed, but it is not the central focus. (History of Doctrine may also be studied under Area III, Theology.) Although Church History and History of Doctrine examine the history of Christianity with different emphases, both share the same basic requirements as to residence, dissertation proposal, comprehensive examinations, and the preparation of a thesis. These requirements are outlined below.

2. Mission, Ecumenics, and the History of Religions (MEHR)

MEHR integrates the fields of Mission (history and theology), Ecumenics (history and theology), and History of Religions to promote the interdisciplinary study of Christianity as a cross-cultural, global phenomenon. Capitalizing on the Seminary's diverse resources, MEHR nurtures a broad perspective on Christianity's historical and contemporary expansion and expression throughout the world, including representative theologies emanating both from the global South and North.

Additionally, MEHR pays special attention to the ecumenical interrelations of the global Christian communion as well as to its interactions with believers from other faith communities. As a whole, MEHR provides a rigorous scholarly foundation for a multifaceted study of world Christianity.

Residence Requirements

Students are expected to complete eight seminars during two years of residence. These seminars will include at least one from each of the three major fields in the program: Mission, Ecumenics, and History of Religions. The remaining seminars may draw on courses in the M.Div. program (with enhanced requirements) that have a bearing on the student's area of concentration. The program may be rounded out by doctoral seminars offered elsewhere in the Seminary or at the University. The resulting program will be tailored individually by the candidate in consultation with her or his residence committee. The candidate is expected to participate in the monthly Colloquium for Ph.D. students and faculty conducted by the Department of History and Ecumenics.

Candidates are expected to develop an area of dissertation research during their period of residence. The candidate's residence committee will provide advice and formal guidelines.

Comprehensive Examinations

Following the two-year period of residence, the candidate will take a series of comprehensive examinations. Passing these examinations qualifies the candidate to submit her or his dissertation proposal and to begin concentrated work on the dissertation. Methods and specific contents of the exams will be negotiated with the residence committee. There will be a total of four comprehensive examinations:

1. History of Mission and Ecumenics
2. Theology of Mission and Ecumenics
3. Theory and methodology for the History of Religions in relation to one particular religious tradition, or with special application to interreligious dialogue, comparative theology, or theology of religions
4. Social Science theory and methodology for the study of world Christianity

Note that in lieu of an examination in Social Science theory and methodology, or in addition to it, an essay may be submitted illustrative of a major theme or topic that might be treated in the student's doctoral dissertation.

Submission of Dissertation Proposal

Following successful completion of the comprehensive examinations, the candidate is expected to submit a dissertation proposal to the Ph.D. Studies Committee for approval. Guidance will be provided by the candidate's residence committee.

AREA III: Theology

The several fields of the Department of Theology (systematic theology, philosophy and theology, Christian ethics, and history of doctrine) are closely interrelated. Candidates normally will be examined in each, as well as in the particular field chosen for specialization (see description of comprehensive examinations). The department offers a cycle of seminars in its principal fields, for which all candidates intending to be examined in these fields normally must register and which they must complete successfully. In addition to the seminars, some carefully selected M.Div. courses or graduate offerings at Princeton University, which are also open to Ph.D. candidates, may be recommended.

A concentration in History of Doctrine may be pursued within either the Theology Department or the History Department. In the Theology Department, the intent is to study the history of theology for the constructive theological task in the present day. Graduates are primarily theologians whose work has been focused on historical materials. In the History Department, the intent is to provide an understanding of theology in the context of the historical setting and the development of the Christian faith. Graduates are primarily historians who have focused on the development of theological ideas. The difference between the two departments and the examinations that students take is primarily methodological. For comparison, please see the History of Doctrine program description under Area II, History and Ecumenics.

Comprehensive Examinations

After the completion of course work, students wishing to proceed to the dissertation stage must sit four qualifying examinations prescribed in accordance with each of the four areas taught by the Department—Ethics, History of Doctrine, Philosophy and Theology, and Systematic Theology.

1. Ethics. The examinations in: Ethics, Philosophy, Systematic Theology, and a written paper or the examination in History of Doctrine or a second examination in Ethics
2. History of Doctrine. The examinations in: History of Doctrine, Philosophy, Systematic Theology, and a written paper or the examination in Ethics or a second examination in History of Doctrine
3. Philosophy and Theology (including Theology and Science). The examinations in: Philosophy, Systematic Theology, and the examination in Ethics or History of Doctrine, and an examination in Theology and Science (or by special permission a written paper on an approved topic)
4. Systematic Theology. The examinations in: Systematic Theology, Philosophy, Ethics, and a written paper or the examination in History of Doctrine or a second examination in Systematic Theology

Qualifying examinations may be taken in September, October, January, or May. Completion of all written examinations is followed within three weeks by an oral examination at which the faculty members responsible for assessing them are present.

AREA IV: Religion and Society

Two Conceptual Foci

The Religion and Society Program promotes interdisciplinary reflection that critically examines religious and social life. With "the religious" and "the social" as its two foci, the program equips doctoral students with theoretical resources and diverse perspectives that enhance and deepen their theological studies and Christian practices in church and society. These foci are important for structuring the program's conceptual field and, especially, its qualifying exams.

Faculty Research Areas

The faculty of the Religion and Society Program also teach in the academic departments of the seminary, and bring to the program different types of theoretical expertise and skills from the following research areas:

1. Religious Studies (e.g. sociology of religion, history of religion, philosophy of religion)
2. Social Sciences (e.g. sociology, anthropology, political science, economics)
3. The Humanities (e.g. history, literature)
4. Ethics (e.g. religious, social, theological)
5. Theology (e.g. systematic, doctrinal, constructive)

Seminary and University Scholarship

Doctoral students are expected to learn from disciplines of the university, even as they focus those disciplines for distinctive concerns and contexts of Christian theological traditions. This program not only enables scholarship at the Seminary to sustain its own community of research into religious and social issues, it also serves as a liaison between the Seminary and Princeton University and, occasionally, between the Seminary and other nearby institutions.

U.S. and International Scholarship

The dual focus on religion and society, and its distinctive interdisciplinary work, has traditionally made the Religion and Society Program an important resource for international as well as U.S. scholars. The Ph.D. Program places a high value on a functioning diversity of scholars from this country and from abroad, who come together to reflect critically on issues of justice and peace, and on human differences that are not only religious, social and theological, but also cultural, political and economic. Thus, the Religion and Society Program has traditionally sought to fuse rigorous reflection with social criticism and prophetic discourse.

Ph.D. Seminars Offered by Religion and Society Program Faculty

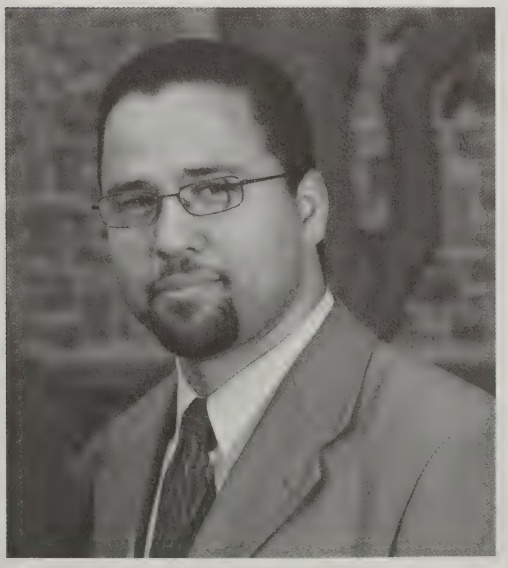
Critical Issues in the History of Religions (Young)
The American Jeremiad: American Religion in Cultural Context (Pierce)
Methods in Theological and Religious Studies (Taylor)
Aquinas on Law and the Virtues (Bowlin)
Theological Anthropology (Johnson)
Race, Racism, and Religion in America (Pierce)

Qualifying Examinations

The interdisciplinary ethos of the Religion and Society Program is structured for doctoral candidates around four qualifying exams, usually begun toward the end of the second year of residence. One of these exams should be selected by examinees as their "theory and methods exam," in which they include special attention to theoretical and methodological options and debates pertinent to that exam.

1. Religion and Religions This exam should demonstrate excellence in knowledge of religious studies and at least one non-Christian tradition.
2. Social Sciences or the Humanities This exam should demonstrate excellence in one theoretical perspective on the social in either social science or the humanities.
3. Ethics This exam should demonstrate excellence in the knowledge of religious, social, or theological ethics.
4. A Dissertation-related Theme or Problematic This exam should demonstrate excellence in analyzing a theme or problem that will be significant in the writing of the dissertation

The first two exams enable disciplined attention to the aforementioned two foci that set the conceptual field of Religion and Society. The third exam in ethics is required because analysis of the moral life, and ethical reflection upon it, has been a key site wherein religious and social themes often intersect in theological studies and Christian practice. The fourth exam enables students to focus research and thinking about their dissertations. These exams are "qualifying" exams in that they certify readiness to proceed to the dissertation proposal and writing phases of the program; they do not aim to guarantee comprehensive readiness to teach in those areas.



Luke A. Powery
Perry and Georgia Engle
Assistant Professor of Homiletics

AREA V: Practical Theology

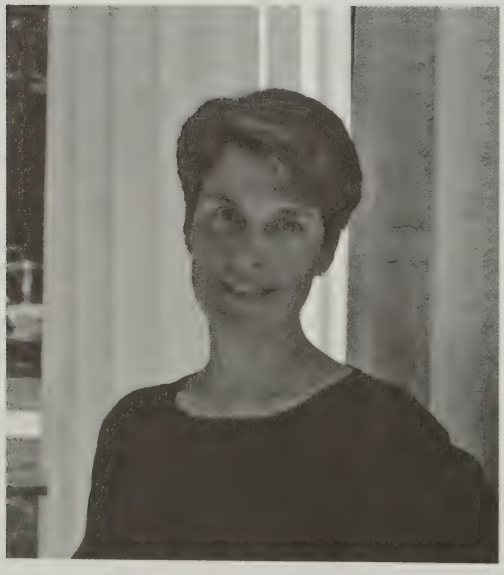
The Department of Practical Theology offers Ph.D. programs in Christian Education, Pastoral Theology, and Homiletics. Candidates are to complete successfully a minimum of eight doctoral seminars or their equivalent, two of which must be inter-area seminars on issues of common concern to the whole field of Practical Theology. One of these two seminars must be PT900 History and Method of Practical Theology. In addition, each of the three areas will have specific requirements for the remaining six seminars.

Comprehensive Examinations

Students in Practical Theology are required to take five written comprehensive examinations (one departmental examination in practical theology and four area examinations), the timing of which will be determined in consultation with the residence committee. The examinations may all be taken during one of the following two examination periods, namely, September and October of the third year or January of the third year. Alternatively, the examinations may be divided, so that one or two examinations may be taken in April and May of the second year and three or four examinations in September and October of the third year, or one or two examinations in September and October of the third year and three or four examinations in January of the third year. When the examinations are divided, the examination in Practical Theology will always be taken as the first in the overall sequence. The oral examination will be based on the written examinations.

Candidates in Christian Education are to write examinations in the following areas:

1. Practical theology
2. Christian Formation, Theology, and Spirituality
3. Christian Formation and the Human Sciences
4. Contemporary Discipleship and Education
5. History and Philosophy of Christian Formation



Sally Ann Brown
Elizabeth M. Engle Associate
Professor of Preaching and Worship

Candidates in Pastoral Theology are to write examinations in the following areas:

1. Practical theology
2. One or more of the human sciences (e.g., psychology, sociology, anthropology)
3. The theological disciplines (systematic theology, ethics, biblical theology, or philosophy as related to the theological enterprise)
4. Theory, method, and practice in pastoral theology
5. Psychology of religion, or another field of relevance to pastoral theology (e.g., philosophy of religion, sociology of religion, religion and science, religion and literature)

A paper may be substituted for one of the four area examinations.

Candidates in Homiletics are to write examinations in the following areas:

1. Practical theology
2. Rhetorical and performance theory in preaching
3. History, theory, and practice of preaching
4. Theology and hermeneutics in preaching
5. Either the relationship between preaching and the worship, order, and mission of the church, or a topic selected by the residence committee in consultation with the student, such as the social and cultural contexts of preaching

Additional Programs and Requirements

Joint M.Div. and M.S.W. Program in Ministry and Social Work

A joint program leading to the Master of Divinity degree from the Seminary and the Master of Social Work degree from Rutgers University's Graduate School of Social Work is available for students who expect to enter forms of ministry requiring competence both in the disciplines of theology and in those associated with social work. M.Div. students interested in the joint program should inquire about the program early during their junior year and then apply in January of their middler year. [The Seminary recommends and provides funding for up to four students to the program but makes no guarantee that applications to Rutgers University will be successful.] In consultation with the registrar, the M.Div. requirements are completed as usual in the first three years. During the senior year a total of twelve credits of coursework, six credits per semester, taken at Rutgers University will be credited toward the Seminary degree, while approved Seminary courses are credited toward the M.S.W. Immediately following the granting of the M.Div. degree, the student enters the summer session at the Rutgers Graduate School of Social Work with advanced standing and may complete all requirements for the M.S.W. earlier than might otherwise be the case, ordinarily by the end of the fourth academic year. Since students end their relationship with the Seminary upon receipt of the M.Div., neither Seminary housing nor financial aid is available during the fourth year of study.

Applications for this program should be filed with the Seminary registrar in January of the middler year of study. Information on specific requirements of this program is available on the registrar's web pages.

The following Seminary courses are approved by Rutgers for the M.S.W. program:

The following is required in place of Human Behavior and the Social Environment:

PC5461	Pastoral Care and The Life Cycle

A maximum of three of the following taken as general electives:

SR3475	Ministry, Conflict, and Cataclysm
EF5353	Advanced Studies, Youth, Church, and Culture
ET5346cr	Issues in Biomedical Ethics
ET5347cr	Issues in Medical Ethics
PC5252p	Sexuality and the Christian Body
PC5250	Marriage, Family, and Christian Community
PC5253	Pastoral Care of Adolescents
PC5360	The Self in the System
PC5472	The Minister and Mental Illness
PC5475	Confession and Forgiveness

SR3201	Religion and Society
SR3230	Religion and Time
TH3583cr	Critical Race Theory

National Capital Semester for Seminarians

This spring semester-long, intensive program of study in ethics, theology, and public policy is offered through Wesley Theological Seminary in Washington DC. The National Capital Semester for Seminarians (NCSS) is open to a limited number of M.Div. students in their middler year and to dual-degree students in years two and three. NCSS brings together seminary students from accredited theological schools across the country for a combination of classroom experience, field visits, and internships. It offers seminar-style engagement with a changing array of questions in public life, exposure to those involved in policy formation, implementation, and critique, and the opportunity for hands-on experience in one of the wide range of organizations doing research, advocacy, and implementation. Participants retain their enrollment at and pay tuition to Princeton Seminary during the program, and are eligible for financial assistance. Housing and meal costs are paid directly to Wesley Seminary and students bear their own costs for books, transportation, and miscellaneous expenses. Students who apply and are selected for this program will postpone their academic-year field education placement until their senior year. For additional information and an NCSS application, visit the NCSS web site at www.cctpp.org/ncss.htm. Interested students must notify the Princeton Seminary registrar, pick up a Princeton Seminary supplement to the Wesley Seminary online application, and submit the completed materials to the Princeton Seminary registrar no later than October 15 (for the following spring semester). Applications will then be submitted to the Religion and Society Committee for approval.

Presbyterian Exchange Program

Master of Divinity candidates in their third or fourth semester or dual-degree candidates in their third, fourth, fifth, or sixth semester may study at another Presbyterian Church (USA) Seminary for one semester or for a fall or spring short term, should that institution offer courses helpful to the student's future ministry. While remaining enrolled at Princeton Theological Seminary, and thus eligible for its financial aid, the student attends and pays room and board to the host seminary. All credits and grades for work done during the exchange are carried on the student's Princeton transcript. For further information, visit the registrar's web page. Application for this program should be made through the registrar at the beginning of the semester preceding the desired exchange.

International Exchange Programs

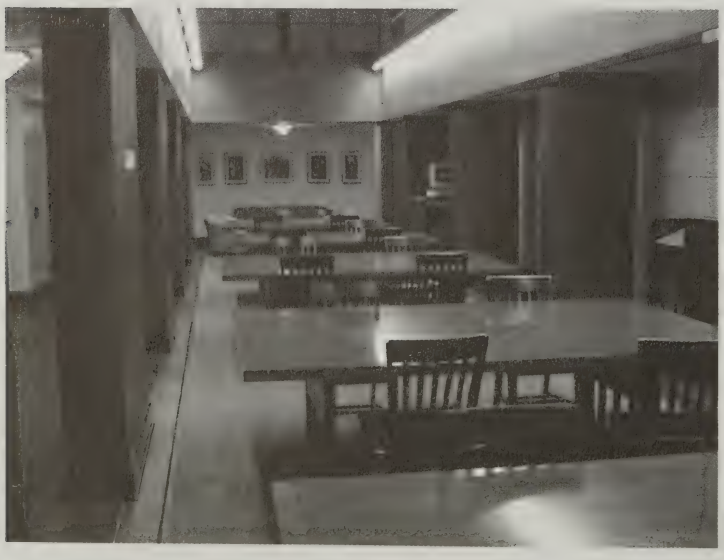
The Seminary has several exchanges with international educational institutions, not all of which are active in any one year. Interested persons should watch for announcements from the dean of academic affairs in the *Wineskin.*

Visiting Scholars

The Seminary offers its facilities to a limited number of mature scholars who wish to engage in research, usually as part of a sabbatical leave from another institution. Such persons may apply for status as a visiting scholar, which will grant them one or more privileges in regard to the use of the Seminary's resources. Use of the library, attendance at classes, and low-rental furnished apartments are included among these privileges. Applicants for visiting scholar privileges should correspond with the president. The deadline for applications is November 15 for the following academic year, and applicants are notified by January 31 regarding the status of their applications.

Doctoral Research Student Program

The Doctoral Research Student Program is designed to offer a brief four-month period of access to the Seminary libraries for foreign nationals, in support of their dissertation research at their home institution. For the limited number of spaces available in the program, preference is given to applicants whose dissertation research will be most enhanced by access in Princeton to resources not available at home and who show the greatest promise for contributing to future research and teaching in their home contexts. Application forms and instructions are available on the Seminary web site. For additional information, email drsp@ptsem.edu.



Luce Library

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International Students

Along with the other admission credentials, an international student desiring to enter a master's-level program at the Seminary is required to have sent to the director of admissions and financial aid a statement from his or her national church endorsing his or her educational plans as necessary preparation for a position of leadership in that church.

Occasionally, an application is received from a student whose preparatory education reflects a system rather different from that typical of the United States. In such instances, the equivalent of the A.B. degree is considered to be four years of regular academic study, primarily in the humanities, arts, and sciences, beyond the secondary (GCE) level. Three additional years of full-time study, principally in the disciplines of theology, are then required to establish M.Div. equivalency.

For an international student whose native language is not English, final approval of the application shall be contingent upon the receipt of a certificate of proficiency in written and spoken English. The basis of evaluation shall be the Test of English as a Foreign Language (TOEFL). Applicants are required to achieve a minimum score of 580 on the paper-based test, with 57 in reading; 59 in writing; and 58 in listening. On the computer-based test, a minimum score of 250 is required, with 23 in reading; 26 in writing; 23 in listening, and an essay rating of 5. Applicants who take the Internet-based TOEFL are expected to test in all areas offered and achieve minimum scores as follows: writing, 23; listening, 23; reading, 23; and speaking, 23. Please note that TOEFL scores are to be submitted with the application by the January 4 deadline. Applicants who have passed General Certificate Examinations (GCE) should provide records. On occasion, the Seminary may use professional agencies to evaluate academic credentials submitted with the application.

Princeton Theological Seminary encourages international students to earn their Master of Divinity degrees in their home countries; thus, international students are not usually admitted to the M.Div. program.



Victor Aloyo
Director of Multicultural Relations



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International students who wish to study at Princeton Theological Seminary must be in valid F-1 visa status prior to the start of classes. *

The Office of Multicultural Relations will assist admitted students in the enrollment process. All correspondence and communication with admitted international students will be facilitated through the Office of Multicultural Relations. All admitted international students will be required to attend the Early Orientation Program that is scheduled prior to the start of the fall semester.

* International students currently studying in the U.S. must submit a copy of their current Form I-20 issued by the educational institution at the time of application.

Rules and Regulations: *The Handbook*

Additional rules and regulations governing life at the Seminary and the maintenance of candidacy are contained in the *Princeton Theological Seminary Handbook*. *The Handbook* is issued each year at the beginning of the academic year and represents a portion of the educational contract between the student and the Seminary. Particular attention is called to the section on Standards of Satisfactory Academic Progress (found under "Academic Regulations"), a federally mandated guide to eligibility for certain kinds of financial assistance.

Other Educational Opportunities at the Seminary

School of Christian Vocation and Mission (formerly Continuing Education)

Director: Charles F. Kalmbach
Director of Programs: Raymond E. Bonwell III
Director of Programs and Director of the Hispanic Leadership Program: Gabriel A. Salguero
Director of Programs and Director of the Institute for Youth Ministry: Dayle Gillespie Rounds
Pastor in Residence: Courtney Cromie
Director of Conferences and Hospitality: Amy Ehlin
Operations Coordinator: Sharon E. Huber
Social Networking Coordinator: Seraphim Danckaert
Assistant for Institute for Youth Ministry: Patricia Ann Heran
Administrative Assistant: MaryBeth Chapman

Ministry of the School of Christian Vocation and Mission

The ministry of the School of Christian Vocation and Mission revolves around two primary objectives: the continued formation of church leaders, in particular pastors; and nurturing vital and vibrant congregations. This is in support of the Seminary's strategic plan, which seeks to broaden the Seminary's "constituency by providing theological continuing education to leaders of the larger church serving in vocations in addition to ordained ministry." The programs and activities of the School are represented by four integrated themes. These four expressions of ministry are:

- Pastor and Church Leader Formation
- Youth and Young Adult Ministry
- The Church in the World
- Lay Formation

Members of the Seminary community (and their spouses) can participate in programs of the school on a space-available basis at no cost. The school strives to provide participants with solutions that are directly applicable to issues that are currently facing the church. The school regularly partners with student groups and other departments to offer programs of direct interest to students. Some offerings that may be of interest to current students include the Institute for Multicultural Ministry, First Call: Transition-into-Ministry, the Institute of Faith and Public Life, and the Princeton Forums on Youth Ministry.

Students will also be interested in exploring the opportunities offered by the Seminary's proprietary social networking platform Called to Community during their time on campus and as a means of maintaining contact with peer groups and of accessing trusted Seminary resources after graduating.

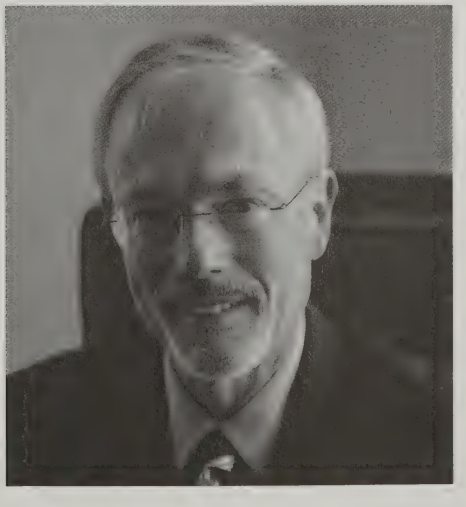
Graduates can identify programs of interest by visiting www.ptsem/cvm.

Since 1942, the Seminary has offered career-long learning opportunities. Fifty years ago, President McCord reinforced this mission:

> Continuing Education is not a sporadic and nostalgic return to the campus for the joy of trying to recapture alma mater feeling, but the involvement in some systematic, continuing, and valuable discipline after the days or weeks on campus are over.

The Engle Institute of Preaching

The Engle Institute of Preaching is a weeklong continuing education event that was envisioned and made possible by the dream and generosity of Joe R. Engle. The institute is designed to nurture and strengthen the craft of those who preach, whether weekly or occasionally, whether in city, suburb, small town, rural community, or other specialized ministries. Engle Fellows and faculty gather for the week to participate in the hospitality of the seminar room, the dinner table, and the chapel pew. Engle Fellows reconnect vocationally with friends as they practice the craft of preaching in the company of colleagues. Opportunities to make the resources of the Engle Institute available to Engle Fellows on a year-round basis through the use of social networking resources are in development. Further information is available from the Erdman Center on the web at www.ptsem.edu/cvm, or by telephone at 609.497.7990.



Charles Kalmbach
Director of the School of Christian Vocation and Mission, and Vice President for Strategy

The Hispanic Leadership Program

For almost twenty years, the Hispanic Leadership Program (HLP) has prepared Latina/o Christian ordained and lay leadership for holistic ministry and service in an increasingly interconnected, globalized world. HLP is intentional about preparing ecclesial, lay, and marketplace leaders. It offers a wide array of English, Spanish, and Portuguese language offerings to empower clergy and laity in their service to the church and world.

Programs include but are not limited to:

- Institute for Christian Caregiving in the Latino Context
- The Institute for Faith in Public Life (in English)
- Training for denomination executives on Hispanic ministries (in English)
- The Institute for Latino/a Church Leadership
- The Academy of Biblical and Theological Studies. This program satisfies the educational requirements to be a Commissioned Lay Pastor in the PCUSA and a Commissioned Pastor in the Christian Reformed Church.
- Other programs and events with particular focus on the pressing concerns of the global church.

Further information in English or Spanish is available from Gabriel Salguero, director of the Hispanic Leadership Program, by telephone at 609.497.7994, or by email at hlp@ptsem.edu.

More information is online in Spanish at www.ptsem.edu/ce/hlp.

The Institute for Youth Ministry

The Princeton Theological Seminary Institute for Youth Ministry (IYM) provides theological education for people in ministry with youth. Through the IYM, Princeton Seminary enhances and sustains a broader effort toward theologically rigorous approaches to youth ministry by initiating research and integrating it with practice, training pastors and leaders, and connecting youth ministry with traditional theological disciplines. Committed to integrating theory and practice, the IYM carries out its mission through:

Research

The Institute for Youth Ministry initiates original research in areas of youth, church, and culture and integrates research with the ongoing practice of youth ministry. *The Princeton Lectures on Youth, Church, and Culture* sponsored and published annually, foster original scholarship pertaining to youth and the contemporary church. The IYM's current research project, funded by Lilly Endowment, Inc. is "The Connections Project: Strengthening Youth Ministries through Mentoring and Vocational Friendships."

Leadership Development

The Institute for Youth Ministry provides opportunities for non-degree theological education and practical training in youth ministry. Its leadership development opportunities include, Pathways Youth Leaders Training Seminars, the *Youth, Church, and Culture Podcast* (available on itunes), the *Certificate in Youth and Theology, a Conference on Emerging Adulthood*, and *The Princeton Forums on Youth Ministry*. In cooperation with faculty, the Forum is also offered for credit. PTS students are also welcome to attend the Forums and other conferences on a not-for-credit basis.

Degree Programs

Princeton Theological Seminary offers two master's-level degree programs to students wishing to focus part or all of their academic studies on youth ministry. The Master of Arts program and the Master of Divinity/Master of Arts dual-degree program include courses in Bible, theology, church history, and practical theology, as well as several courses on the church's ministry with youth. In addition, a Doctor of Philosophy program in practical theology is available and may emphasize youth ministry. The Institute for Youth Ministry collaborates with faculty and students to enrich and support the degree programs. For more information on these degree programs, see the sections on the specific degree programs elsewhere in this catalogue.

For more information contact the Institute for Youth Ministry online at www.ptsem.edu/iym, by email at iym@ptsem.edu or by telephone at 609.497.7914.

The Erdman Center: Lodging, Facilities, Child Care, Meals, and the Art Gallery

Lodging in the Erdman Center is not limited to the Seminary community or conference participants. Conveniently located across the street from the Seminary's Speer and Luce Libraries, the Erdman Center is a non-smoking, no-pet facility with sixty comfortable guest rooms, all of which have telephones with voicemail and complimentary high-speed Internet access via cable and wi-fi. The premier meeting space at the center is the Cooper Conference Room, a state-of-the-art "smart classroom." Other meeting spaces include the Clarke Lounge, a fully functional art studio, and the recently refurbished Adams House.

A limited number of spaces at the Carol Gray Dupree Center for Children, a licensed daycare center for children three months to pre-kindergarten, are reserved for Continuing Education participants. Interested guests should call for more information and requirements, including vaccinations and appropriate medical records.

Princeton Seminary's dining hall in the Mackay Campus Center—about a two-block walk from the Erdman Center—serves meals with a variety of selections, including at least one vegetarian entrée. Lodging and meal plans are offered to guests of the Erdman Center. Further information is available from the conference coordinator online at www.ptsem.edu/cvm, or by telephone at 609.497.7990.

The Erdman Center is also home to the Erdman Art Gallery, which exhibits artwork from local, national, and international artists throughout the year. The exhibits represent a variety of media, including paintings, drawings, graphic arts, sculpture, photography, and textiles. Receptions with artists and related workshops are held regularly in connection with the art exhibits. Further information is available from the Erdman Center online at www.ptsem.edu/cvm, or by telephone at 609.497.7990.

The Office of Multicultural Relations

The Office of Multicultural Relations, located in the Department of Student Life, focuses on the concerns of international students, promotes campus programs relating to opportunities for and appreciation of multi- and cross-cultural experiences, facilitates the life and work of the Seminary Council on Institutional Diversity and its racial-ethnic workgroups, and assists various Seminary constituencies in providing learning opportunities regarding multicultural and racial-ethnic concerns. For more information contact Victor Aloyo, director of multicultural relations, at 609.688.1941.

Summer Language Program

Biblical Hebrew and New Testament Greek are offered in an intensive eight-week session that is open to degree candidates and to properly qualified non-degree students. Each course carries six credits. Outside full- or part-time employment is highly discouraged as language courses tend to be quite demanding. Princeton Seminary degree candidates may not take field education for academic credit concurrently with a summer language course. Information is available in late March on the registrar's web pages regarding registration, tuition, and accommodations for the upcoming summer. If you have any questions, please contact the Registrar's Office by email at registrar@ptsem.edu, by phone at 609.497.7820 or by fax at 609.683.0741. The 2011 program begins on Monday, July 11 and ends on Friday, September 2, 2011.

The Hispanic Theological Initiative

In July 1999, the Hispanic Theological Initiative (HTI), originally on the grounds of Emory University, moved its operation to Princeton Theological Seminary. HTI was created to increase the availability of Latina/o candidates for faculty and administrative positions in seminaries, schools of theology, and universities through doctoral-level grants, mentoring, and networking. Since its inception in 1996, HTI has been funded by The Pew Charitable Trusts and, in 2003 Lilly Endowment began to support a new pipeline of Ph.D. students. In 2003, the PTS Board of Trustees adopted the program and will continue to fund its infrastructure once the funds from Pew are expended. Since HTI is a national program serving an ecumenical and multi-ethnic Latina/o Ph.D. student population, the HTI Advisory Committee decided to broaden the participation of seminaries, schools of theology, and

university departments of religion. In November 2007, the Hispanic Theological Initiative Consortium (HTIC) was established to continue and expand HTI's track record in advancing and graduating Latina/o Ph.D. students.

The HTIC is a currently a collaborative enterprise of eighteen Ph.D.-granting institutions seeking to:

- Increase the recruitment, retention, and graduation rates of Latina/o Ph.D. students across the nation by uniting and leveraging institutional resources in the field of religion (human, financial, and infrastructure)
- Provide a forum for exchange of information, ideas, and best practices to address the needs of Latina/o faculty and students in theological and religious studies
- Leverage additional resources for recruitment of Latina/o faculty and students

The member institutions are:

- Brite Divinity School
- The Catholic University of America
- Claremont Graduate University
- Claremont School of Theology
- Drew University
- Duke University Divinity School
- Emory University/Candler School of Theology
- Fuller Theological Seminary
- Garrett Evangelical Theological Seminary
- Graduate Theological Union
- The Iliff School of Theology/University of Denver
- Loyola University, Chicago
- Lutheran School of Theology at Chicago
- Princeton Theological Seminary
- Southern Methodist University/Perkins School of Theology
- Union Theological Seminary, New York
- The University of Notre Dame
- Vanderbilt Divinity School

HTI staff members include Joanne Rodríguez, director, Angela Schoepf, assistant director, and Maria Kennedy, office coordinator. For more information contact HTI at 12 Library Place, Princeton, NJ 08540, or by phone at 609.252.1721.

Program for Asian American Theology and Ministry

The Program for Asian American Theology and Ministry has been established by Princeton Theological Seminary to facilitate the theological education of leaders for the rapidly growing Asian American churches in the United States. Currently, the work of the program is focused on helping Asian American students attain a greater understanding of the contexts of their future ministries and providing the ministers and laity of English-speaking Asian American churches with opportunities for leadership training. Beyond its service to the Asian American church, the program seeks to promote mutual understanding and solidarity among persons of all ethnic and racial backgrounds, both within the Seminary and in the wider Christian community. Further information about the program and its activities may be secured by writing to:

Director
Program for Asian American Theology and Ministry
Princeton Theological Seminary
P.O. Box 821
Princeton, New Jersey 08542-0803

Inter-institutional Arrangements

Relations of academic reciprocity have been established between Princeton Theological Seminary and Princeton University, Westminster Choir College of Rider University, and New Brunswick Theological Seminary. Although the terms of these arrangements vary slightly from school to school, in general, a degree candidate at the Seminary may enroll for courses in one of the other institutions without paying additional tuition charges.

Courses taken under an inter-institutional arrangement may be credited toward a Seminary degree provided they are appropriate to the character and level of the student's program. Except under the most unusual circumstances, a Seminary student is limited to one course in a cooperating institution during any semester, and the total number of such courses that may be applied to a degree at the Seminary is limited. Information on procedures to enroll for work in another institution, and on applicable regulations and restrictions, may be secured from the Office of the Registrar and on the registrar's page of the Seminary web site. Inter-institutional policies do not permit a Seminary student to be matriculated simultaneously in more than one of the participating schools.

Courses of Study

The stipulations regulating the courses of study as detailed below apply to the academic year 2010–2011. The course offerings for the academic years 2010–2012 are subject to such change as circumstances may require. Any course for which there is insufficient enrollment may be canceled by the Seminary.

A full-time program for M.Div., M.A., M.A.(T.S.), and dual-degree candidates ordinarily consists of thirteen credits each semester; for Th.M. candidates, twelve credits each semester. The minimum load for full-time candidacy in the M.Div., M.A., and M.A.(T.S.) programs is nine credits per semester; however, students who carry no more than the minimum nine credits per full-time semester will require additional part-time semesters and/or summer study in order to complete their programs.

Course Numbering System

1000	Introductory courses, which may fulfill a departmental distributive requirement if so noted in the catalogue descriptions, otherwise are general electives
2000	Required courses for M.Div. and/or M.A. students
3000	Electives that fulfill a departmental distribution requirement
4000	Electives that do not fulfill a departmental distribution requirement
5000	Advanced electives, suitable for Th.M. students, that may fulfill a departmental distribution requirement if so noted in the catalogue description. Normally require lower level courses as prerequisites.
9000	Doctoral Seminars

Biblical Studies Course Numbering

32XX	Electives that do not fulfill close reading requirement
33XX:	English-track exegesis courses that fulfill close reading requirement
34XX	Hebrew- and Greek-track exegesis courses that fulfill close reading requirement
50XX	Advanced Languages

Course Prefixes	Area	Department
CH	Church History	History
CL	Christian Literature	(secondary prefix only)

DP	Denominational History, Theology, and Polity	
EC	Ecumenics	History
EF	Education and Formation for Discipleship	Practical Theology
ET	Christian Ethics	Theology
FE	Field Education	
HR	History of Religions	History
ML	Ministry Leadership	
NT	New Testament	Biblical Studies
OT	Old Testament	Biblical Studies
PC	Pastoral Care and Specialized Ministries	Practical Theology
PHD	Ph.D. Seminars	Ph.D. seminar
PH	Philosophy	Theology
PR	Preaching	Practical Theology
PT	Practical Theology	Practical Theology
SC	Speech Communication in Ministry	Practical Theology
SR	Sociology of Religion	History
TH	Doctrinal Theology	Theology
WR	Worship	Practical Theology

Cross-listed courses or Primary/Secondary

CH/TH	cross-listed course—listed under both departments, Theology and History
HRCL	History of Religions is the primary area and Christian Literature is the secondary area

Course Suffixes

is	Integrative studies course
cc	Cross-cultural course
cr	Christian responsibility in the public realm course

Biblical Studies

Professors: C. Clifton Black, James H. Charlesworth±, Beverly R. Gaventa, Dennis T. Olson (Chair, fall), Katharine Doob Sakenfeld, Choon-Leong Seow, Loren T. Stuckenbruck (Chair, spring)
Associate Professors: Frederick W. Dobbs-Allsopp*, Jacqueline E. Lapsley, George L. Parsenios*, J. Ross Wagner
Assistant Professors: Shane Berg±, Jeremy M. Hutton, Eunny P. Lee
*On leave fall semester
±On leave both semesters

Old Testament

Introductory Courses

OT1151 Introductory Biblical Hebrew
A systematic introduction to Hebrew grammar, with emphasis on reading selected portions of the Hebrew Bible. The first half of a yearlong course. The two semesters are designed to be taken in immediate sequence. If the sequence is interrupted, a placement examination must be passed before the second semester is begun. This course does not fulfill Biblical Department distribution requirements. 3 credits.
Fall Long Term, 2010–2011; Ms. E. Lee, Mr. Olson
Fall Long Term, 2011–2012; Mr. Hutton; Staff

OT1152 Introductory Biblical Hebrew
The continuation of Introductory Biblical Hebrew from the fall term. The completion of Hebrew grammar and the reading of selected Old Testament passages. The two semesters are designed to be taken in immediate sequence. If the sequence is interrupted, a placement examination must be passed before the second semester is begun. Prerequisite: OT1151. This course does not fulfill Biblical Department distribution requirements. 3 credits.
Fall Short Term, 2010–2011; Ms. Lapsley
Spring Long Term, 2010–2011; Ms. E. Lee
Fall Short Term, 2011–2012; Mr. Hutton
Spring Long Term, 2011–2012; Staff

OT1152 Introductory Biblical Hebrew—Summer
An introduction to the elements of classical Hebrew grammar, with an emphasis on reading the Hebrew Bible. Standard reference works for biblical exegesis will be presented. This course does not fulfill Biblical Department Distribution requirements. 6 credits.
Summer, 2010; Mr. Hutton
Summer, 2011; Staff

OT1153 Hebrew Translation
Designed to enable students to acquire and maintain proficiency in the reading of biblical Hebrew. Some grammar and vocabulary review will be offered as needed. This course does not fulfill Biblical Department distribution requirements. Pass/D/Fail. Prerequisite: OT1152, OT4S, or OT152 or permission of the instructor. 1 credit.
Fall Long Term, 2010–2011; Mr. Luke Lin
Spring Long Term, 2010–2011; Mr. Luke Lin
Fall Long Term, 2011–2012; Staff
Spring Long Term, 2011–2012; Staff

OT2101 Orientation to Old Testament Studies
An introduction to selected perspectives of the Old Testament through lectures, preceptorial group study, and directed reading in the Old Testament itself and in secondary literature. Required of M.Div. and M.A. candidates in the first year of study. Not open to Th.M. or Ph.D. candidates. 3 credits.
Fall Long Term, 2010–2011; Ms. Lapsley and Ms. Sakenfeld
Fall Long Term, 2011–2012; Ms. Lapsley and Ms. Sakenfeld

General Electives and Theme Courses
(courses that do not fulfill "close reading of the text" requirement)

OT3201 God in the Old Testament
This course will focus on the central word of the Old Testament, its witness to the God of Israel who was incarnate in Jesus Christ. Such topics as the character or attributes of God, the presence of God, the knowledge of God, distinctiveness and commonality in relation to other religious views of God, the role of anthropomorphic language, and the history of God will be considered. Exploration of these matters in the context of the Old Testament as a whole, and as they affect the way in which we think about Christian theology. This course does not fulfill the "close reading of the text" requirement. Prerequisite: OT2101. 3 credits.
Spring Long Term, 2010–2011; Mr. Seow



Eunny Patricia Lee
Assistant Professor of Old Testament

OT3210cc Jewish Biblical Interpretation
A survey of traditional Jewish biblical interpretation from rabbinic midrash to the thirteenth century. Among the topics covered will be the emergence of literalism in the Muslim East (Saadiah), Spain (Ibn Ezra), and France (Rashi, Rashbam), philosophical and mystical interpreters (Rambam, Ramban), and the decline of literalism and the rise of eclectic homily (Bahya and beyond). Some attention will be given to Jewish engagement with Christian interpretation. Hebrew is not required for this course, but an additional tutorial hour will be scheduled for those who are willing and able to read selected texts in the original. This course does not fulfill the "close reading of the text" requirement. 3 credits.
Spring Long Term, 2010–2011; Mr. Alan Cooper

OT3231 Geography, Ecology, and Theology
A course in English exploring the ways that geography and landscape are used in the Bible to convey emotion, importance of event, and personal identity. Biblical readings will come primarily from the Old Testament, and will include passages exemplifying such themes as the theological centrality of Jerusalem in Israelite and early Jewish religion, the ominous building of fear resulting from the march of foreign armies (e.g. Is. 10:28ff), and the effect of ecological details in poetic readings (e.g., descriptions of the Jordan River). The continuation in the New Testament of some of these themes will be examined as well, including the implicit formation of John the Baptist's identity displayed through his ministry at the Jordan. Secondary readings will include geographical and ecological studies of the environment of the Southern Levant, as well as theoretical studies focusing on the embedded engagement of people with their surroundings. Prerequisite: OT2101. 3 credits.
Spring Short Term, 2011-2012; Mr. Hutton

English Exegesis courses that fulfill "close reading of the text" requirement

OT3300 Introduction to English Bible Exegesis: Genesis
Introduction to exegetical method and close reading of the Bible using the English text of Genesis. This course fulfills the "close reading of the text" requirement. Prerequisite: OT101 or OT2101. 3 credits.
Fall Short Term, 2011–2012; Mr. Olson

OT3302is The Old Testament and Its Consequences
This course considers the "history of consequences" (variously called "history of interpretation," "history of reception," and "history of effects") of selected Old Testament texts, as evident in Jewish, Christian, and Islamic commentaries, theological and philosophical writings, literature, liturgy, music, and visual arts. Students will have opportunities to do research on selected passages and figures in the Old Testament. This course fulfills the "close reading of the text" requirement. 3 credits.
Fall Long Term, 2010–2011; Mr. Seow

NT/OT3316is Sin and Salvation in the Old and New Testament
This course will examine selected texts and traditions from the Old and New Testaments with a view toward understanding the ways in which human sinfulness is presented. What do sin and salvation look like in the diverse traditions of the Bible? What are the theological and pastoral implications of thinking about sin and salvation in conversation with these texts and traditions? This course fulfills the "close reading of the text" requirement. Prerequisites: OT2101 and NT2101. 3 credits.
Spring Long Term, 2011–2012; Ms. Gaventa and Ms. Lapsley

OT3330is Interpretation of Job (English)
This is a course on the interpretation of the book of Job. It will include close reading of selected portions of the book as well as consideration of the broader literary, theological, and ethical issues. Some attention will be given to the consequences of the text in Judaism, Christianity, Islam, English literature, visual arts, and music. This course fulfills the "close reading of the text" requirement. 3 credits.
Fall Long Term, 2011–2012; Mr. Seow

OT3335 Exegesis of Amos
This course will be an exegetical study of Amos in English, paying special attention both to the eighth century context of the book's origins, and to its contemporary appropriation for theological purposes. Theological topics to be covered in the broader study of the book will include the revelatory nature of theophany, the intertwining of economy and ethics, and the problem of Amos's theodicy. This course fulfills the "close reading of the text" requirement. Prerequisite: OT2101. 3 credits.
Fall Long Term, 2010–2011; Mr. Hutton

OT3360 Old Testament, Women, and Cultural/Ecclesial Diversity
Interpretation of the Old Testament in and for the church in support of understanding women as fully human in God's image. Students will identify and study texts appropriate to their own cultural and ecclesial contexts. Consideration of multicultural and multi-ecclesial perspectives on feminist hermeneutics, language about God, and teaching strategies. Emphasis on readings from diverse cultural and ecclesial settings and mutual learning from students' own diverse contexts. Assignments will include exegetical papers, in-class teaching, and preparation of lesson plans for congregational use. This course fulfills the "close reading of the text" requirement. Prerequisite: OT2101. Pass/D/Fail only. 3 credits.
Spring Short Term, 2010–2011; Ms. Sakenfeld

NT/OT3380 Biblical Theology and Practice of Ministry (English)
Exegesis of selected Old and New Testament texts in theological and practical dialogue with one another and with contemporary ministry situations and struggles. Designed to help students use scripture as a theological resource for shaping and guiding parish ministry. Topics will include issues of life and death, church and state, worship and sacraments, and law and gospel. Weekly use of case studies. This course fulfills the "close reading of the text" requirement. Prerequisites: OT2101, and NT2101. 3 credits.
Fall Long Term, 2011–2012; Mr. Black

CH/OT3380is Crossing the Deep River
After surveying the biblical material exhibiting the role of the Jordan River in the theological life of ancient Israel (from the Exodus to the time of Christ), this course will explore the theological reception and appropriation of this material in subsequent Christian communities, particularly in nineteenth- to twenty-first-century America. Textual genres examined will include biblical narratives and poetry (in English translation), African American slave spirituals, speeches from the civil rights era, and more recent accounts of the historical experience of African Americans in modern America. This course fulfills the "close reading of the text" requirement. This course fulfills the modern church history requirement. 3 credits.
Spring Long Term 2010–2011; Ms. Pierce and Mr. Hutton

OT3390 Biblical Interpretation in a Postmodern World
Consideration of selected postmodern and post-Holocaust thinkers (Putnam, Levinas, Caputo, Hussbaum, Sen, Bakhrin) and their relevance for biblical interpretation and theology. Specific biblical texts to be engaged include Job, Lamentations, Song of Songs, and Amos. Prerequisite: OT2101. 3 credits.
Fall Long Term, 2011–2012; Mr. Dobbs-Allsopp

Language Exegesis courses that fulfill "close reading of the text" requirement

OT3400 Introduction to Hebrew Exegesis
Introduction to the methods and resources of Hebrew exegesis, through study of selected passages from a variety of biblical material including narratives, legal materials, prophets, psalms, and wisdom literature. The practice of critical exegesis will be combined with concern for the use of Old Testament scriptures for theology and ministry. This course fulfills the "close reading of the text" requirement. Prerequisite: OT1152. 3 credits.
Fall Long Term, 2010–2011; Mr. Olson
Fall Long Term, 2011–2012; Ms. Lapsley

OT3405 Exegesis of Exodus
Exegesis and interpretation of the book of Exodus, with attention to grammatical, literary, and theological features of the text. This course fulfills the "close reading of the text" requirement. Prerequisites: OT1152. 3 credits.
Spring Long Term, 2010–2011; Mr. Olson

OT3406 Lost in Translation
Translation is a fundamental human activity (and becoming ever more fundamental with the increasing globalization of our world) and forms the basis of most readers' acquaintance with the Bible. This course will combine theory and practice, approaching translation in its full complexity as an artistic and critical practice. Roughly the first half of the term will be devoted to discussions of readings in literary theory, introducing students to key issues in the history, theory, and practice of literary translation. To mark the 400th anniversary of the KJV translation, special attention is given to the history of the translation of the Bible into English. The second half of the term will be spent in workshop with students' final translation projects-in-progress. These projects are to be based on original language work (either in Hebrew or Greek) but may take a variety of final forms, from translations into comparable literary genres (poem to poem) to modulations into different language arts (short stories, sermons) and even into different media (painting, music) altogether. Peer review and small group work will factor prominently in the course throughout. This course fulfills the "close reading of the text" requirement. Prerequisite: satisfactory completion of a 3400-level course in either Hebrew or Greek (or its equivalent). 3 credits.
Spring Long Term, 2010–2011; Mr. Dobbs-Allsopp

OT3430 Exegesis of Ecclesiastes
Exegesis of selected portions of Ecclesiastes, including discussion of critical problems and thematic tensions in the book, as well as its theological emphases. This course fulfills the "close reading of the text" requirement. Prerequisite: OT1152. 3 credits.
Fall Long Term, 2010–2011; Ms. E. Lee

OT3434 Exegesis of Second and Third Isaiah
A study of Isaiah 40–66 in the context of the crisis of the Babylonian exile. Consideration given to the nature of prophecy, historical background, the image of the suffering servant, and the reshaping of creation and exodus themes for a new time. The relation of those chapters to the rest of the book, their use in the New Testament and the history of the church, and their contemporary message. This course fulfills the "close reading of the text" requirement. Prerequisites: OT2101 and OT1152. 3 credits.
Spring Long Term, 2010–2011; Ms. E. Lee

OT3437 Song of Songs
Exegesis and interpretation of the Song of Songs. Issues of historical, literary, and theological interest are taken up throughout. This course fulfills the "close reading of the text" requirement. Prerequisite: OT1152. 3 credits.
Fall Long Term, 2011-2012; Mr. Dobbs-Allsopp

OT3466 Women in Old Testament Narratives
A study, in Hebrew, of Old Testament narratives involving women, with attention to historical, literary, and theological perspectives centered around the issue of gender. This course fulfills the "close reading of the text" requirement. Prerequisites: OT2101 and OT1152. 3 credits.
Spring Long Term, 2011–2012; Ms. Lapsley

Advanced Electives

(courses that do not fulfill Biblical Department distribution requirements)

OT5010 Accelerated Hebrew Reading
A reading course designed for graduate students and others who desire to gain proficiency in the reading of Hebrew prose and Hebrew poetry. The materials covered vary from term to term, providing exposure to texts of different genres and levels of difficulty. Prerequisite: a middle-level course in Hebrew or Hebrew exegesis. Course may be repeated. This course does not fulfill Biblical Department distribution requirements. 3 credits.
Fall Long Term, 2010–2011; Ms. Lapsley
Fall Long Term, 2011–2012; Mr. Hutton

OT5040 Aramaic II
Reading from selected texts in various Aramaic dialects (e.g., Old Aramaic, Official Aramaic, Palmyrene), with some attention given to a review of the basics of Aramaic grammar. (For students interested in a systematic introduction to Aramaic grammar, an Introduction to Syriac [NES 515] is offered on a regular basis every fall at Princeton University. Consult the course offerings at Princeton University for further details.) This course does not fulfill Biblical Department distribution requirements. 3 credits.
Spring Long Term, 2011–2012; Mr. Dobbs-Allsopp

OT5050 Historical Hebrew
An introduction to the study of the historical development of Classical (Biblical) Hebrew. Prerequisite: OT1152 and at least one course in Hebrew exegesis. This course does not fulfill Biblical Department distribution requirements. 3 credits.
Fall Long Term, 2010–2011; Mr. Hutton

OT5054cc Ugaritic
Introduction to the language and literature of ancient Ugarit. This course does not fulfill Biblical Department distribution requirements. 3 credits.
Spring Long Term, 2010–2011; Mr. Dobbs-Allsopp or Mr. Hutton

OT5096 Northwest Semitic Epigraphy
A graduate seminar introducing students to the study of inscriptions in Hebrew and the related languages of Syria-Palestine, especially Moabite, Ammonite, Phoenician, and Aramaic. Limited to Ph.D. students and others with permission of the instructor. This course does not fulfill Biblical Department distribution requirements. 3 credits.
Spring Long Term, 2010–2011; Mr. Hutton

OT5300 From Joshua to Solomon
How did Israel "emerge" in the land west of the Jordan, and what was Israel like by the time of Solomon, about 950 BCE? Results of historical, archaeological, and sociological studies will be placed in conversation with literary and rhetorical analyses of the biblical account(s). Attention will be given to the theological significance of the story of this period for ancient Israel and for Christian faith. Advanced course designed primarily for Th.M. and Ph.D. students; open to advanced M.Div. students. Prerequisites for M.Div. students: OT2101 and permission of the instructor. Enrollment is limited to twelve students. 3 credits.
Spring Long Term, 2011–2012; Ms. Sakenfeld

OT5570is Psalms
A course in advanced exegesis focusing on a small selection of Psalms, with attention to text-critical and philological issues, poetry, the history of interpretation in Judaism and Christianity, impact on visual arts and music, and theology. Students will be expected to work with both Hebrew and Greek. Prerequisites: Introductory Biblical Hebrew, Introductory Greek, and at least one other course in Hebrew exegesis. This course fulfills close reading of the text requirement. 3 credits.
Fall Long Term, 2010–2011; Mr. Seow

New Testament

Introductory Courses

NT1151-NT1152 Introduction to New Testament Greek
A yearlong introduction to the elements of New Testament Greek with emphasis on the mastery of forms, basic vocabulary, and syntax. Selected portions of the Greek New Testament are read in the second semester. The two semesters are designed to be taken in immediate sequence. If the sequence is interrupted, a placement examination must be taken before registration for the second semester of the course. This course does not fulfill Biblical Department distribution requirements. 3 credits each semester.
Fall Long Term and Spring Long Term, 2010–2011; Mr. Wagner
Fall Long Term and Fall Short Term, 2011–2012; Mr. Wagner
Fall Long Term and Spring Long Term, 2011–2012; Mr. Berg

NT1152 Introduction to New Testament Greek—Summer
An introduction to the elements of New Testament Greek, with an emphasis on mastering forms, basic vocabulary, syntax, and reading the Greek New Testament. Standard reference works for biblical exegesis will be presented. 6 credits.
Summer, 2010; Mr. Parsenios
Summer, 2011; Staff

NT1153 Greek Translation
Designed to enable students to acquire and maintain proficiency in the reading of Hellenistic Greek. Readings will come primarily from the Greek Bible but will also include selected extra-biblical texts. This course does not fulfill Biblical Department distribution requirements. Pass/D/Fail. Prerequisite: NT1152 or permission of the instructor. 1 credit.
Fall Long Term, 2010–2011; Ms. Brittany Wilson
Spring Long Term, 2010–2011; Ms. Brittany Wilson
Fall Long Term, 2011–2012: Staff
Spring Long Term, 2011–2012; Staff

NT2101 Introduction to the New Testament
This course will provide an introduction to the New Testament by (1) developing a basic knowledge of the New Testament writings with respect to their literary and theological characteristics, (2) providing insight into the cultural and religious matrix of early Christianity, (3) introducing the academic study of the New Testament and the art and methods of exegesis. A consistent concern throughout will be the integration of exegesis, theology, and life in Christ. This course is required of all M.Div. and M.A. students in their first year. 3 credits.
Spring Long Term, 2010–2011; Mr. Black and Mr. Parsenios
Spring Long Term, 2011–2012; Mr. Black and Mr. Parsenios

General Electives and Theme Courses
(courses that do not fulfill "close reading of the text" requirement)

NT3227 Early Jewish Literature
An introduction to selected writings from the Second Temple period that interpreted the Jewish scripture and shaped the world that gave rise to the New Testament and emerging Christianity. The literature covered includes: 1 Enoch; Ben Sira; Jubilees; Tobit; Wisdom of Solomon; Testaments of the Twelve Patriarchs; Song of Solomon; 4 Ezra and 2 Baruch. This course does not fulfill the "close reading of the text" requirement. Prerequisites: NT2101. 3 credits.
Fall Long Term, 2010–2011; Mr. Stuckenbruck



Beverly Roberts Gaventa
Helen H.P. Manson Professor of New Testament Literature and Exegesis

English Exegesis Courses

(courses that fulfill "close reading of the text" requirement)

OT/NT3304 Iconography, Symbolism, Theology
An exploration of the books in the Bible, from Genesis to Revelation, with a focus on symbolism and theology. By studying archaeology we learn about iconography, which leads to symbolism, and eventually theology. Biblical theology is a complex world of symbolic languages. This course fulfills the "close reading of the text" requirement. Prerequisite: OT2101. 3 credits.
Spring Long Term, 2011–2012; Mr. Charlesworth

NT3310 Paul the Pastor
This exegetically based course will focus on particular texts in the Pauline letters and particular circumstances in the Pauline communities in order to clarify and reflect on the pastoral work of the Apostle Paul. Special prominence will be given to the Pauline homilies of John Chrysostom, who often interpreted Paul's letters by reflecting on the character and work of Paul as a shaper of communities and as a guide in moral formation. We will so attend to the manner in which Paul relies on, but also transforms, ancient patterns of moral formation. 3 credits.
Spring Long Term, 2010–2011; Mr. Parsenios

NT/TH3310is and cc Jews and Judaism in Christian Scripture, Preaching, and Theology
Exploration of the portrayal of Jews and Judaism in Christian scripture, preaching, and theology through a critical examination of selected New Testament texts, read within their Jewish milieu, as well as Christian sermons and theological treatises from the second century to the present day. Focal topics include the identity and character of God, the concepts of "election" and "the people of God," the relationship between the church and the Jewish people, and the nature of anti-Judaism and anti-Semitism. The goal is to develop better informed and more reflective preaching, teaching, and writing on these topics. This course fulfills the "close reading of the text" requirement and a theology distribution requirement. Prerequisite: NT2101 or NT101. 3 credits.
Spring Long Term, 2011–2012; Ms. Charry and Mr. Wagner

NT/OT3316is Sin and Salvation in the Old and New Testament
This course will examine selected texts and traditions from the Old and New Testaments with a view toward understanding the ways in which human sinfulness is presented. What do sin and salvation look like in the diverse traditions of the Bible? What are the theological and pastoral implications of thinking about sin and salvation in conversation with these texts and traditions? This course fulfills the "close reading of the text" requirement. Prerequisites: OT2101 and NT2101. 3 credits.
Spring Long Term, 2011–2012; Ms. Gaventa and Ms. Lapsley

NT/TH3368is Paul and Karl
An examination of Karl Barth's monumental Epistle to the Romans in light of recent studies of the theology of Paul. Special attention will be given to the following topics: the apocalyptic character of Romans, the righteousness of God, human and divine agency, the faith of Jesus Christ, and the calling of Israel. This course fulfills the "close reading of the text" requirement. This course fulfills Theology Department distribution requirements. Prerequisites: NT2101 and TH2100. 3 credits.
Fall Long Term, 2010–2011; Ms. Gaventa and Mr. McCormack

NT/OT3380 Biblical Theology and Practice of Ministry (English)
Exegesis of selected Old and New Testament texts in theological and practical dialogue with one another and with contemporary ministry situations and struggles. Designed to help students use scripture as a theological resource for shaping and guiding parish ministry. Topics will include issues of life and death, church and state, worship and sacraments, and law and gospel. Weekly use of case studies. This course fulfills the "close reading of the text" requirement. Prerequisites: OT2101 and NT2101. 3 credits.
Fall Long Term, 2011–2012; Mr. Black

NT3381 The Biblical and Shakespearean Visions
An inquiry into alternative views of God and the human condition suggested by Shakespearean drama and the English Bible, contrasting such works as King Lear with the Book of Job and The Merchant of Venice with Matthew's gospel. Close study of literary qualities shared and divergent, theological assumptions, and their influence on contemporary thought. This course fulfills the "close reading of the text" requirement. 3 credits.
Spring Long Term, 2010–2011; Mr. Black

NT3382 Major Themes in New Testament Theology
An exploration, designed for students preparing for ministry, of the New Testament's principal claims about God, the character and activities of Jesus Christ, and the church's ministry. This course fulfills the "close reading of the text" requirement. Prerequisites: NT2101 and another NT3400-level exegesis course. 3 credits.
Fall Long Term, 2011–2012; Mr. Black

Language Exegesis Courses

(courses that fulfill "close reading of the text" requirement)

NT3400 Introduction to New Testament Exegesis
An introduction to exegetical methods by means of translation and interpretation of selected passages from the Greek New Testament, with attention to the place of critical biblical study in the church's ministry. This course fulfills the "close reading of the text" requirement. Prerequisite: NT1152. 3 credits.
Fall Long Term, 2010–2011; Ms. Gaventa
Fall Long Term, 2011–2012; Mr. Berg

NT3403 Greek Exegesis of the Gospel According to Matthew
The course provides a theological introduction to the Gospel of Matthew illustrated by the translation and exegesis of selected passages from: the Birth Narrative (chapters 1–2); Sermon on the Mount (chapters 5–7); miracle stories (chapters 8–9); parables (chapter 13); Jesus' conflict with Jewish leaders (chapters 21–23); and the Passion Narrative (chapters 26–28). This course fulfills the "close reading of the text" requirement. Prerequisites: NT2101 and NT1152. 3 credits.
Fall Long Term, 2011–2012; Mr. Stuckenbruck

NT3404 Greek Exegesis of the Sermon on the Mount
The Sermon on the Mount can be read in light of several different realities. The first half of the course will interpret the sermon within the larger flow of the Gospel of Matthew, as well as within the historical-critical setting of early Christianity. Building on the insights thus gained, the second half of the course will focus on the context of Christian discipleship by reading the homilies on the sermon by Chrysostom, Augustine, and various modern interpreters. This course fulfills the "close reading of the text" requirement. Prerequisites: NT2101 and NT1152. 3 credits.
Fall Short Term, 2011–2012; Mr. Parsenios

NT3405 Exegesis of the Gospel of John
The Gospel of John holds in tension what appear to be competing theological visions. It expresses, for instance, both high and low Christology, both future and realized eschatology, both positive and negative evaluations of Jesus' "signs," etc. Interpreters often ease this tension by deciding that only one side of each issue represents the "real" thought of John. This course will take seriously the tension, however, not by erasing it, but by demonstrating how the apparently tensive elements force one to a higher level of theological reflection. We will also reflect on how the Gospel's literary qualities contribute to its unique theological expression. Prerequisites: NT2101 and NT1152. 3 credits.
Fall Long Term, 2011–2012; Mr. Parsenios

NT3406 The Gospel of Mark
A study of the earliest Gospel, in which literary and historical approaches will be enlisted in engaging a contemporary audience with the goal of shaping a Christian theological imagination. This course fulfills the "close reading of the text" requirement. Prerequisites: NT2101 and NT1152. 3 credits.
Fall Long Term, 2010–2011; Mr. Black

NT3412 Exegesis of the Acts of the Apostles
Exegesis of selected passages from the book of Acts with attention to the interweaving of narrative and theology. Prerequisites: NT2101 and NT1152. 3 credits.
Spring Long Term, 2010–2011; Ms. Gaventa

NT3414 Exegesis of Romans
An exegetical study of the letter, with particular attention to its historical setting, its theological argument, and its continuing significance for the Christian church. This course fulfills the "close reading of the text" requirement. Prerequisites: NT2101 and NT1152. 3 credits.
Spring Long Term, 2011–2012; Ms. Gaventa

NT3418 Greek Exegesis of Galatians
Reading and exegesis of the entire letter in Greek. Special attention will be given to the significance of the inclusion of the Gentiles for early Christian theology, the nature of justification, and the apocalyptic dimensions of Paul's thought. This course does fulfill the "close reading of the text" requirement. Prerequisites: NT2101 and NT1152. 3 credits.
Spring Long Term, 2011–2012; Mr. Berg

NT3426 Greek Exegesis of Philippians and Philemon
Close reading of the Greek text of Philippians and Philemon with particular attention to questions of Christology, ecclesiology, and the moral formation of the Christian community for mission. This course fulfills the "close reading of the text" requirement. Prerequisites: NT2101 and NT1152. 3 credits.
Spring Short Term, 2010–2011; Mr. Wagner

NT3437 Greek Exegesis of Colossians and Ephesians
Exegesis of two related epistles in the Pauline tradition. The course will examine the relation of theology to exhortation in both epistles, and will adopt a comparable approach, with regard to their respective Christologies, indebtedness to other Pauline themes, use of Jewish tradition, and their "household" instructions. This course fulfills the "close reading of the text" requirement. Prerequisites: NT2101 and NT1152. 3 credits.
Spring Long Term, 2010–2011; Mr. Stuckenbruck

NT/TH3439is, Missional Hermeneutics: 2 Corinthians
A cross-disciplinary investigation of the scriptural formation of the missional congregation as exemplified in 2 Corinthians. Working with exegetical and theological methods, we will examine the contextualization of the gospel in the first-century Mediterranean world, asking how this letter shapes the community for witness. The implications of this investigation for an understanding of biblical authority and interpretation, for ecclesiology, and for exegetical discipline will be explored. Qualifies as doctrine/theologian course. The course fulfills the "close reading of the text" requirement. Prerequisites: NT2101, NT1152, and TH2100. 3 credits.
Fall Long Term, 2011–2012; Mr. Guder and Mr. Wagner

NT3445 Greek Exegesis of the Book of Revelation
Was the Book of Revelation written to comfort the persecuted or to call churches to repentance? In addition to providing an overview of the work as a whole, the class will focus on selected passages that illustrate what John of Patmos wrote in relation to poverty and wealth, Christology, the Roman Empire, the interpretation of Jewish tradition, the role of angels, persecution of the faithful, and early Christian prophecy. This course fulfills the "close reading of the text" requirement. Prerequisites: NT2101and NT1152. 3 credits.
Fall Short Term, 2010–2011; Mr. Stuckenbruck

NT3450 The Historical Jesus
A struggle with the question of what can be known reliably about Jesus' life and essential message. Through references to the Jewish literature contemporaneous with Jesus, with insights obtained from archaeological research, and by an in-depth exploration of selected New Testament texts especially, the course will search for the history behind and within the kerygmatic faith. The dimension of history and faith in all credal formulae. This course fulfills the "close reading of the text" requirement. Prerequisites: NT2101 and NT1152. 3 credits.
Spring Long Term, 2011–2012; Mr. Charlesworth

Advanced Electives Courses

(courses that do not fulfill Biblical Department distribution requirement)

NT5040 Advanced Greek Reading
Grammatical and syntactical analysis and reading of more difficult religious and philosophical Greek texts from the Hellenistic period. Enrollment is open to Ph.D. candidates in Biblical Studies; M.Div. and Th.M. students may enroll with permission of the instructor. This course does not fulfill Biblical Department distribution requirement. 3 credits.
Fall Long Term, 2010–2011; Mr. Wagner



George Lewis Parsenios
Associate Professor of New Testament

NT5050is Early Judaism
What can be known about life, thought, and hope in Early Judaism (300 BCE–200CE)? A study of the major Jewish compositions during this period in search of a better perception of the Judaism of Hillel and Jesus. Historical, archaeological, sociological and theological perspectives will be placed in conversation with literary readings of works that figured prominently in Jewish thought. Focus on development of messianic ideas and beliefs about resurrection from the dead. The student will better appreciate the diversity within Judaism of this period and explore what unified most Jews. Designed for Ph.D., Th.M., and advanced M.Div. students. Prerequisite for M.Div. students: permission of the instructor. 3 credits.
Spring Long Term, 2011–2012; Mr. Charlesworth

Departmental Faculty

Shane Alan Berg, Assistant Professor of New Testament. M.Div., Princeton Theological Seminary; Ph.D., Yale University. His research interests include the religious epistemologies of ancient Jewish and Christian writings, the theology of scripture, communal patterns of organization in the Dead Sea Scrolls, and papyrology. (Presbyterian)

Carl Clifton Black II, Otto A. Piper Professor of Biblical Theology. M.A., University of Bristol (U.K.); M.Div., Emory University; Ph.D., Duke University. His interests are the synoptic Gospels, particularly Mark and Matthew; the Gospel of John; theology of the Old and New Testaments; Greco-Roman rhetoric; and the history of the interpretation of scripture. (United Methodist)

James Hamilton Charlesworth, George L. Collord Professor of New Testament Language and Literature. B.D., Duke University Divinity School; Ph.D., Duke University Graduate School; E.T., Ecole Biblique de Jerusalem. His teaching interests are in Early Judaism and Christian origins, with special attention to Jesus research, the Gospel of John, the Apocalypse of John, Judaism and Christianity today, and the New Testament and sociology. (United Methodist)

Frederick William Dobbs-Allsopp, Associate Professor of Old Testament. M.Div., Princeton Theological Seminary; Ph.D., Johns Hopkins University. His research and teaching interests include Hebrew poetry (especially Lamentations and Song of Songs), integration of literary and historical methods of interpretation and postmodern thought and theology, Semitic languages and linguistics, and comparative study of Old Testament literature within its ancient Near Eastern context. (Presbyterian)

Beverly Roberts Gaventa, Helen H.P. Manson Professor of New Testament Literature and Exegesis. M.Div., Union Theological Seminary, New York; Ph.D., Duke University; D.D.(Hon.), Kalamazoo College; D.D.(Hon.), Christian Theological Seminary. She is particularly interested in Luke-Acts, the letters of Paul, literary approaches to biblical texts, and New Testament theology. (Presbyterian)

Jeremy Michael Hutton, Assistant Professor of Old Testament. A.M. and Ph.D., Harvard University. His research interests include symbolic geography in the Old and New Testaments, Israelite prophets and the institution of prophecy, the formation and structure of the Deuteronomistic history, anthropological and sociological approaches in biblical interpretation, the nature of religious authority, Northwest Semitic languages, and biblical reading strategies. (Lutheran)

Jacqueline Evangeline Lapsley, Associate Professor of Old Testament. M.A., University of North Carolina, Chapel Hill; M.Div., Princeton Theological Seminary; Ph.D., Emory University. Her primary research and teaching interests include literary and theological approaches to the Old Testament, with a particular interest in theological anthropology; interdisciplinary connections between the Old Testament, ethics, and theology; and the history of interpretation. (Presbyterian)

Eunny Patricia Lee, Assistant Professor of Old Testament. M.Div., Ph.D., Princeton Theological Seminary. Her research and teaching interests include Israel's wisdom literature, Old Testament theology, reception history of the prophets, textual criticism, and the theme of "Israel and the nations." (Presbyterian)

Dennis Thorald Olson, Professor of Old Testament. M.Div., Luther Seminary; M.A., M.Phil., Ph.D., Yale University. His primary teaching and research interests are in the Pentateuch, literary approaches to Old Testament interpretation, and Old Testament theology. (Lutheran)

George Lewis Parsenios, Associate Professor of New Testament. M.Div., Holy Cross Greek Orthodox School of Theology; Ph.D., Yale University. His research and teaching interests include the Johannine literature; the interaction between early Christianity and classical culture; and patristic hermeneutics, particularly in the interpretation of the Gospel of John. (Greek Orthodox)

Katharine Doob Sakenfeld, William Albright Eisenberger Professor of Old Testament Literature and Exegesis, . M.A., University of Rhode Island; B.D., Harvard University Divinity School; Ph.D., Harvard University; S.T.D.(Hon.), Hastings College. Her research focuses primarily on biblical narratives concerning the pre-monarchical period and on feminist biblical hermeneutics. (Presbyterian)

Choon-Leong Seow, Henry Snyder Gehman Professor of Old Testament Language and Literature. M.Div., Princeton Theological Seminary; Ph.D., Harvard University. His research and teaching interests include the history of Israelite religion, wisdom literature, and the relation of myth and tradition in Old Testament theology. (Presbyterian)

Loren T. Stuckenbruck, Richard J. Dearborn Professor of New Testament Interpretation. M.Div., Ph.D., Princeton Theological Seminary. His areas of interest include the reception of Jewish traditions in the New Testament, early Jewish wisdom and apocalyptic thought, the Dead Sea Scrolls, Semitic languages, theological anthropology, and the problem of evil. (Disciples of Christ)

Jackson Ross Wagner Jr., Associate Professor of New Testament. M.Div., M.A., Trinity Evangelical Divinity School; Ph.D., Duke University. His interests include the interpretation of scripture in early Judaism and early Christianity, the Septuagint, and Pauline theology. (United Methodist)

History

Professors: Elsie A. McKee, Kathleen E. McVey, James H. Moorhead*, Michael N.C. Poon, Paul E. Rorem**, Iain R. Torrance
Associate Professors: Kenneth Appold, James C. Deming (chair), Yolanda Pierce, Richard Fox Young
*On leave fall semester
**On leave spring semester

Church History

Early/Medieval

CH1100 Survey of Early and Medieval Church History
The life and thought of the Christian church from the apostolic period to the eve of the Reformation. Lectures and group discussions of brief writings representative of major movements and doctrinal developments. Designed as an orientation to the shape of the whole tradition in its social setting. This course fulfills the early/medieval church history requirement. 3 credits.
Fall Long Term, 2010–2011; Mr. Rorem
Fall Long Term, 2011–2012; Ms. McVey

CH3212 Introduction to the Christian Mystical Tradition
An investigation of the theological and philosophical roots, the motifs, practices, and literary expressions of Christian mystical piety with special attention given to selected medieval mystics. Discussions, lectures, interpretations of primary sources. This course fulfills the early/medieval church history requirement. 3 credits.
Fall Short Term, 2011–2012; Mr. Rorem

CH3213 Medieval Female Spirituality
This course explores dimensions of female spirituality in the Middle Ages, specifically female monastic life, visionary experience, and mystical writing, within the socio-cultural and ecclesial-political conditions of women's lives in medieval Western Europe. Spiritual authorship and authority as well as female agency will be explored through examination of writings by Hildegard of Bingen, Mechthild of Magdeburg, Hadewijch, Marguerite Porete, Julian of Norwich, Catherine of Siena, and others.This course fulfills the early/medieval church history requirement. 3 credits.
Spring Long Term 2010–2011; Ms. Lisa Cerami

CH/TH3214 The Evolution of Trinitarian Doctrine
Development of Trinitarian doctrine in the matrix of the early Church and the three principal cultural environments within which this development took place: Greek, Latin, and Syriac. Attention will be given to the influence of prior religious or philosophical concepts on the language and imagery of the Trinitarian models. Through study of historical and cultural elements of early Trinitarian development, students will be prepared to think critically and creatively about the relation between theology and culture and to consider options for culturally diverse expressions of Christian belief, especially for peoples whose cultural roots are not in the Greco-Roman world. Implications for feminist theologies and for Muslim-Christian and Jewish-Christian dialogues will also be considered. This course fulfills the early/medieval church history requirement. 3 credits.
Spring Long Term, 2011–2012; Ms. McVey

CH3215cc Syriac Christianity and the Rise of Islam
The history of Christianity in the Syriac-speaking world from the Apostle Thomas through the early Islamic period. Living at the eastern boundaries of the Roman Empire, at the edge of Arabia, and in the Persian Empire, Syriac Christians lived in a multicultural and multi-religious context. Course themes include early Jewish Christianity, theology through poetry and hymns, female theological language, Christology and biblical interpretation, early missions to India and China, Christian influence on the Qur'an and nascent Islam, and life under early Muslim rule. This course fulfills the early/medieval church history requirement. 3 credits.
Fall Long Term, 2010–2011; Ms. McVey

CH3217cc Christian Women in the World of Late Antiquity
This course will consider Christian women of the first six centuries within the social, political, and religious framework of Greco-Roman antiquity. The martyrs, deaconesses, ascetics, and empresses themselves will be viewed along with relevant theological, exegetical, and ecclesiological issues as seen in their time: Sophia and other female metaphors for God, the image of God in women, and the ordination of women. This course fulfills the early/medieval church history requirement. 3 credits.
Spring Short Term, 2011–2012; Ms. McVey

CH3218 Women Leaders of the Medieval Church
A survey of specific women who influenced medieval Christianity: abbesses, educators, playwrights, mystics, reformers, mothers, legends, monarchs, martyrs, composers, saints and other theologians. This course fulfills the early/medieval church history requirement. Pass/D/Fail. 3 credits.
Spring Long Term 2011–2012; Mr. Rorem

CH3250 Holy Things: The Role of Objects in Medieval and Early Modern Christianity
This course will cover the devotional use of objects such as crosses, pictures, relics, or books in the medieval and early modern period by women and men in Western Europe. Including spirituality, worship, prayer, and mystical experience in general, the emphasis is on private devotional practices and how they included "holy things." This course fulfills the early/medieval church history requirement. Enrollment is limited to twenty students. Pass/D/Fail. 3 credits.
Fall Long Term, 2010–2011; Ms. Caroline Bynum

CH4215is Early Christian Art, Architecture, and Worship
Study of the material culture (painting, sculpture, textiles, architecture, iconography, and hymnody) of the early church, especially in the context of worship. This course is meant to be an optional supplement to CH3210 Cultural Diversity in Early Christian History. It may also be taken independently by students with sufficient historical background. This course does not fulfill the early/medieval church history requirement. 2 credits.
Spring Short Term, 2010–2011; Ms. McVey

CH4250cc Ethiopian Church History (Pre-modern)
An overview of Christianity in Ethiopia from its beginnings (fourth century) to the early modern period (sixteenth century), covering general church history, biblical sources and traditions, doctrine, liturgy, art, and architecture, including relationships to Judaism, Coptic and Syriac traditions, Jerusalem, and Western Europe. This course does not fulfill the early/medieval church history requirement. Prerequisite: CH 1100 or equivalent. 3 credits.
Fall Long Term, 2011–2012; Mr. Rorem

CH5216 Readings in Syriac
Readings from early Christian Syriac texts chosen to coordinate with CH5215 Syriac Christianity and the Rise of Islam. It may also be taken independently. This course does not fulfill the early/medieval church history requirement. 1 credit.
Spring Long Term, 2010–2011; Ms. McVey

CH5223 The Theological Legacy of the Dionysian Forgery
An investigation of the Pseudo-Dionysian writings and their influence on Christian theology and spirituality, especially medieval mysticism. Attention will also be given to medieval angelology, theological aesthetics (including Gothic architecture), ecclesiastical hierarchy, Thomas Aquinas and scholastic philosophy, negative (apophatic) theology, and liturgical commentaries. Lectures, discussion of readings, and research paper. This course does not fulfill the early/medieval church history requirement. Prerequisite: CH1100, or a course in early church history. 2 credits.
Fall Short Term, 2010–2011; Mr. Rorem

Reformation

CH1120 Survey of Reformation History
This course provides an introductory survey of the Reformation in Europe. Looking at major trajectories of church and religious reform in a broad range of regions and nations, the course will examine different social, economic, and political contexts and agendas, key personalities, and major theological issues that emerged during this time of upheaval. Focus will be both on continuities with medieval reform movements and innovations introduced during the sixteenth century. The course will include Lutheran, Reformed, Radical, and Catholic trajectories of the Reformation. This course fulfills the Reformation church history requirement. 3 credits.
Spring Long Term, 2010–2011; Mr. Appold

CH/WR3150is The Liturgical Year: History and Theology
Theologically the Christian faith takes time seriously on the grounds that God has taken it seriously. Historically Christians have devoted considerable effort to understanding and practicing the worship of God in the time(s) in which they live. The course provides an overview of the historical and practical developments of Sunday and daily worship, the Easter and Christmas cycles, holy days and piety, with their biblical and theological and cultural sources and/or influences. Group and individual projects and applications are significant components. This course fulfills Practical Theology Department distribution requirements, but it does not fulfill any church history requirements. 3 credits.
Spring Long Term, 2010–2011; Ms. McKee

CH3315 The Theology of John Calvin
Central to traditional understanding of Calvin is the Institutes of the Christian Religion in its final version (1559). Besides shifting attention to the early Institutes (1536, 1541), this course engages with Calvin's equally important exegetical writings (commentaries, sermons) and the wide range of his ecclesial and pastoral writings (liturgies, music, catechisms, letters, etc.), in the context of his work as a pastor and preacher as well as reformer and teacher. This course fulfills the Reformation church history requirement. Prerequisite: studies in Reformation history or theology. 3 credits.
Fall Long Term, 2010–2011; Ms. McKee

CH3320 Martin Luther and the German Reformation
This course offers an introduction to the German Reformation, with particular focus on Martin Luther's contribution in thought and work. Emphasis will be on the history of key events and developments, their implications for the public and institutional life of the early-modern church as well as on personal piety, and on understanding Luther's theological writings. This course fulfills the Reformation church history requirement. 3 credits.
Fall Long Term, 2010–2011; Mr. Appold

CH3336 Bible, Preaching and Catechesis in the Reformation
Much of the history, theology, and piety of the Western church can be discerned by tracing the roles of the Bible, preaching, and catechesis in religious texts and practices, academic study and daily devotion, theology and culture from the later Middle Ages through the seventeenth century. Primary texts, audio and visual sources used; individual or group projects welcomed. This course fulfills reformation church history requirement. 3 credits.
Spring Long Term, 2010–2011; Ms. McKee

CH3340 English and Scottish Reformations
Although clearly related to continental reforms, churches in the British Isles developed their own distinctiveness, including broadening the ecclesial patterns of the Reformed tradition. Begins with late medieval Lollardy, focuses on the growing diversity within the English church and the shaping of Scottish Presbyterianism, with attention to liturgical and devotional practices, biblical translation and theology, polity, and art. Group or individual projects welcomed. This course fulfills the Reformation church history requirement. 3 credits.
Spring Long Term, 2011–2012; Ms. McKee

CH/EF3460is Prayer and Spiritual-Devotional Life
This course examines the history and practice of prayer, primarily through the lens of examples of the lives of women from a variety of religious traditions; it explores the richness of Christian spirituality through time and invites students to appreciate, understand, and practice various spiritual exercises. Group and individual projects, experiential engagement and visits to diverse prayer services. An optional prayer practicum will also be included, by which to integrate some of these themes into one's own life. This course fulfills the education and formation requirement. The course does not fulfill a History Department distribution requirement. Enrollment is limited to forty students. 3 credits.
Fall Long Term, 2011–2012; Ms. B. Lee and Ms. McKee

CH/EF3610is Spiritual Awakening Movements: Past and Present
Drawing on the perspectives of church history and practical theology, this course seeks to apply lessons of the past to challenges facing contemporary Christian communities. Explores post-Reformation pietism and the American Great Awakening as historical examples of spiritual awakening movements shaping the broader culture. The final part of the course engages contemporary spiritual awakening movements such as Pentecostalism and Evangelicalism and assesses their significance for global Christianity. 3 credits.
Spring Long Term, 2010–2011; Mr. Appold and Mr. Osmer

CH4316 Reading Calvin
Sermons, commentaries, treatises, Institutes, and other texts in the original Latin or French. May accompany CH3220 Theology of Calvin or CH9330 Calvin and the Classical Reformed Tradition. This course does not fulfill the Reformation church history requirement. 1 credit.
Fall Long Term, 2010–2011; Ms. McKee

CH1130 Survey of Christianity Since the Reformation
Survey of major trends and movements, including the planting of Christianity in the Americas, the evangelical awakenings, the Enlightenment, the impact of political revolutions, Christianity and changing gender roles, African American Christianity, the modern missionary movement and ecumenism, the emergence of theological liberalism and biblical criticism, the fundamentalist controversy, the rise of Pentecostalism, the changing place of Christianity in European and American societies in the twentieth century, and the re-centering of world Christianity to the global south in the twenty-first century. This course fulfills the modern church history requirement. 3 credits.
Fall Short Term, 2010–2011; Mr. Deming
Spring Long Term, 2011–2012; Mr. Moorhead

CH/OT3380is Crossing the Deep River
After surveying the biblical material exhibiting the role of the Jordan River in the theological life of ancient Israel (from the Exodus to the time of Christ), this course will explore the theological reception and appropriation of this material in subsequent Christian communities, particularly in nineteenth- to twenty-first-century America. Textual genres examined will include biblical narratives and poetry (in English translation), African American slave spirituals, speeches from the civil rights era, and more recent accounts of the historical experience of African Americans in modern America. This course fulfills the "close reading of the text" requirement. This course fulfills the modern church history requirement. 3 credits.
Spring Long Term 2010–2011; Ms. Pierce and Mr. Hutton

CH3451 Popular Religion and Popular Culture in Modern Europe
A social and cultural approach to the history of modern European Christianity, with attention to popular religious practices and attitudes toward issues such as religion and gender roles and familial organizations, poverty, disease, death, and superstition. This course fulfills the modern church history requirement. 3 credits.
Fall Long Term, 2010–2011; Mr. Deming

CH3465 The "Dechristianization" of Europe
A study of the foundations and progress of the apparent decline of Christianity in modern European society, with attention to the questions of European Christianization, the desacralization of nature, state, and society, the contemporaneous secularization of European institutions, and the privatization of European social and religious life. This course fulfills the modern church history requirement. 3 credits.
Spring Long Term, 2010–2011; Mr. Deming

CH3510 Women and Religion in Modern Europe
A study of the historical interaction of social and theological assumptions about gender and women's religious roles, attitudes and expressions in Europe after the Reformation and into the contemporary era. This course does fulfill the Modern history distribution requirement. 3 credits.
Fall Long Term, 2011–2012; Mr. Deming

CH3512 European Evangelicalism
The development and spread of evangelical Protestantism in eighteenth- and nineteenth-century Europe. Examination of the historical context for renewal; the influence of German pietism, the Moravians and the Herrnhut diaspora; the careers of Whitefield and Wesley and the development of Methodism; the evangelical expansion that followed the conclusion of the French Revolution; and the integration of evangelicalism into the mainstream of European society in the nineteenth century. 3 credits.
Spring Long Term, 2011–2012; Mr. Deming

CH3513 Church and State in Modern Europe
The development of relations between European churches and states since the Peace of Westphalia in 1648. Examination of the ties between church and monarchy, treatment of religious dissent, the challenge of the Enlightenment and the French Revolution, and the spread of religious tolerance and the increase of church/state conflicts as European societies secularized in the nineteenth and twentieth centuries. 3 credits.
Fall Short Term, 2011–2012; Mr. Deming

CH3515 Presbyterian History and Theology
History of the Presbyterian tradition, beginning with its roots in Europe and including an examination of its development in the United States from the colonial era to the present. Particular attention is given to the Presbyterian Book of Confessions and the historical context of its various documents. This course fulfills the modern church history requirement. 3 credits.
Spring Long Term, 2010–2011; Mr. Deming and Mr. Moorhead

CH3625cc African American Religious History
This course charts the history of religious life among African Americans in their passage from slavery to freedom. It begins with a study of traditional African religions; African retentions in Christianity; and the impact of Western Christianity (Catholicism and Protestantism) on African Americans. The course also examines lesser-known African American religious expressions, including Islam; Santeria; Voodoo; the black Israelite movement; and Afro-Caribbean magic and folk beliefs. Particular attention will be paid to the issues of slavery, racism, sexism, and institutional oppression within the contemporary African American Christian experience. This course fulfills the modern church history requirement. 3 credits.
Fall Long Term, 2010–2011; Ms. Pierce

CH3630 Pentecostalism in the Americas
This course is an exploration of the history and theology of the Pentecostal and Holiness faith traditions in the Americas. Examining the major movements, historical figures, and roots of the Pentecostal tradition, a particular emphasis will be placed on the operation of race, gender, and class within the Pentecostal context. While considerable attention will be given to the historical origins of the Pentecostal and holiness movements, there will also be significant time devoted to studying the contemporary outpouring of Pentecostal worship traditions across many denominations and faith traditions. This course fulfills the modern church history requirement. (Students may request this course for "cc" consideration, instructor approval required.) 3 credits.
Spring Long Term, 2010–2011; Ms. Pierce

CH/EC3810cc Asian Christianity in the Post-1945 World
An introduction to East and Southeast Asian Christianity in the post-1945 years with special attention to the interplays between the ecumenical movement, the rise of China, and the charismatic renewals at the close of the twentieth century. Text study will be a central feature of the course, to help students approach the complex settings of Asian churches with theological sensitivity and historical awareness. Texts will include publications of major Asian theologians, archival resources, and popular literature. 3 credits.
Spring Short Term 2010–2011: Mr. Michael Poon

CH5600 American Christianity: Puritanism to the Civil War
An examination of Puritanism, religious diversity in early North America, the Great Awakening and Evangelical revivals, the Enlightenment, growth of African American religion, development of modern denominational patterns, social reform and the churches, various theologies in a democratizing culture, Roman Catholicism in the young republic, changing gender roles and religion, and slavery and the Civil War in relation to church history. 3 credits.
Fall Long Term, 2011–2012; Mr. Moorhead

CH5620 American Protestantism after Darwin
An analysis of major religious issues from the Civil War to the 1920s. Topics to be studied include the relationship of science and theology, especially the effect of Darwin's evolutionary theory; biblical criticism; the growth of modernism and fundamentalism; the social gospel; the African American churches; the impact of changing gender roles; and the temperance and foreign missionary crusades. This course fulfills the modern church history requirement. 3 credits.
Spring Long Term, 2011–2012; Mr. Moorhead

CH5630cr American Christians and the Public Order
An overview of American Christians' understanding of their public responsibilities from the colonial era to the present. Topics include colonial church-state arrangements and their legacies, the impact of religious pluralism, and responses to issues such as anti- and proslavery ideologies, women's rights, the Civil War and Reconstruction, the social gospel and the problem of economic inequality, the temperance movement, the wars of the twentieth century, the so-called "American Way of Life," the civil rights movement, the rise of the new religious right, and the role of contemporary mainstream Protestantism in the public arena. 3 credits.
Fall Long Term, 2011–2012; Mr. Moorhead

Ecumenics

EC/CH3338cc Women in African Christianity
Women have played significant and varied roles in Christianity since it came to sub-Saharan Africa. Among them are prophets of African Independent Churches (Nontetha Nkwenkwe, South Africa); theologians, pastors, and ecumenical leaders (Mercy Odoyoye, Ghana; Mary Getui, Nyambura Njoroge, Kenya; Isabel Phiri, Beverly Haddad, South Africa; Monique Misenga, DRC); activists, martyrs, and poets (Leymah Gbowee, Liberia; Anuarite, DRC; Akua Fuma, Ghana); and especially the "ordinary" women who keep the church going. The course explores some of the many faces of women in sub-Saharan African Christianity as they support and lead, building bridges across languages, denominations, cultures, and faiths. This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement. 3 credits.
Spring Long Term, 2011–2012; Ms. McKee

EC/HR3340cc Islam in America
The course looks at Islam historically to understand how it transcended its original boundaries and became an American religion; it puts a human face on Islam by creating opportunities outside the Seminary for interacting with local immigrant and African American Islamic communities, to learn from interpersonal dialogue what it means to be and become Muslim in today's America; it asks why and how we predispose ourselves to interact and dialogue with our Muslim neighbors; and it scrutinizes various models for responding biblically, theologically, and missiologically to America's fastest-growing but most misunderstood religious minority. This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement. Enrollment is limited to twenty-five students. 3 credits.
Fall Long Term, 2010–2011; Mr. Young

EC/HR3360 Diaspora Christianities in America
Demographers observe that immigrants are usually already Christian before they arrive in America, and that American Christianity is home to all Christianities of the global South. The course asks, "Whose religion is Christianity? How does America change immigrant Christianity? Are immigrant Christianities changing America? Can Christians transcend their mutual "otherness" and flourish together in an America of constantly diversifying Christianities? How should one relate, theologically and ecumenically, to the "new" religious America? To answer these questions, students must be willing to collaborate in a collective "mapping" project of diaspora Christianities from particular regions of the global South in the greater Princeton area. This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement. (Students may request this course for "cc" consideration, instructor approval required.) 3 credits.
Spring Long Term, 2011–2012; Mr. Young

EC/TH3473 Missional/Ecumenical Theology of Lesslie Newbigin
An intensive study of the life and ministry of Lesslie Newbigin, with particular focus upon his contributions to the Ecumenical Movement, the emergence of missional theology, and the challenges of the post-Christian mission field of the West. This course fulfills Theology Department distribution requirements. This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement. 3 credits.
Spring Long Term, 2011–2012; Mr. Guder

CH/EC3810cc Asian Christianity in the Post-1945 World
An introduction to East and Southeast Asian Christianity in the post-1945 years with special attention to the interplays between the ecumenical movement, the rise of China, and the charismatic renewals at the close of the twentieth century. Text study will be a central feature of the course, to help students approach the complex settings of Asian churches with theological sensitivity and historical awareness. Texts will include publications of major Asian theologians, archival resources, and popular literature. This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement. 3 credits.
Spring Short Term 2010–2011: Mr. Michael Poon

EC5450 Ecumenical Bilateral Dialogue
This course provides a survey of bilateral dialogue between major church traditions, including Lutheran, Reformed, Roman Catholic, Anglican, Orthodox, and Pentecostal. Focusing on close readings of select dialogue material, participants will pay special attention to methods, goals, theological consistency between dialogues, transconfessional patterns, and mutability of confessional "identity." Issues raised will include the role of doctrinal theology, social issues, liturgy, and narrative self-description in ecumenical dialogue, as well as ways in which Christianity's expansion in the global South is changing ecumenism. This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement. 3 credits.
Fall Long Term, 2010–2011; Mr. Appold

History of Religions

EC/HR3340cc Islam in America
The course looks at Islam historically to understand how it transcended its original boundaries and became an American religion; it puts a human face on Islam by creating opportunities outside the Seminary for interacting with local immigrant and African American Islamic communities, to learn from interpersonal dialogue what it means to be and become Muslim in today's America; it asks why and how we predispose ourselves to interact and dialogue with our Muslim neighbors; and it scrutinizes various models for responding biblically, theologically, and missiologically to America's fastest-growing but most misunderstood religious minority. This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement. Enrollment is limited to twenty-five students. 3 credits.
Fall Long Term, 2010–2011; Mr. Young

HR3345cc Hinduism
The course fosters inter-religious literacy through the study of "Hinduism" as an aggregate of beliefs and practices, texts and institutions in a variety of contexts, historical and contemporary, South Asian and North American. Opportunities for interaction with local Hindu communities are provided. Theological reflection that takes Hindu and Christian self-understanding into serious account is encouraged. This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement. 3 credits.
Fall Long Term, 2010–2011; Mr. Young

EC/HR3360 Diaspora Christianities in America
Demographers observe that immigrants are usually already Christian before they arrive in America, and that American Christianity is home to all Christianities of the global South. The course asks, "Whose religion is Christianity? How does America change immigrant Christianity? Are immigrant Christianities changing America? Can Christians transcend their mutual "otherness" and flourish together in an America of constantly diversifying Christianities? How should one relate, theologically and ecumenically, to the 'new' religious America? To answer these questions, students must be willing to collaborate in a collective "mapping" project of Diaspora Christianities from particular regions of the global South in the greater Princeton area. This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement. (Students may request this course for "cc" consideration, instructor approval required.) 3 credits.
Spring Long Term, 2011–2012; Mr. Young

HRCL3370cc African Religions in the Achebe Trilogy
The course uses Chinua Achebe's *Things Fall Apart, Arrow of God*, and *No Longer at Ease* as literary resources of exceptional ethnographic and historiographic value for understanding African traditional religion, the Christianization of the Igbo of West Africa, and the Africanization of Christianity. Offering rich, diachronic perspectives on the emergence and transformation of Christianity among the Igbo, Achebe follows one family through three generations, from one that sees Christianity on the horizon as a threat, to another that appropriates the new religion in specifically Igbo ways, and then a third, for which Christianity represents power and prestige in post-colonial Nigeria. This course fulfills the mission, ecumenics, of religions, or sociology of religion distribution requirement. 3 credits.
Spring Long Term, 2010–2011; Mr. Young

Departmental Faculty

Kenneth G. Appold, James Hastings Nichols Associate Professor of Reformation History. M.A., M.Phil., Ph.D., Yale University. Dr.theol.habil. Martin-Luther-Universität Halle-Wittenberg, Germany. His areas of interest include the history and legacy of the Reformation, the history of higher education, and the history of theology. (Lutheran)

James Clifford Deming, Associate Professor of Modern European Church History. M.A., Ph.D., University of Notre Dame. His research and teaching interests center on the interaction of religion and society in modern Europe. He is currently developing a study of the relation between religion and social control in early industrial France. (Presbyterian)

Elsie Anne McKee, Archibald Alexander Professor of Reformation Studies and the History of Worship. Dipl. Th., Cambridge University; Ph.D., Princeton Theological Seminary. Her specialty is the sixteenth-century Reformation, notably John Calvin and Katharina Schütz Zell, the history of exegesis, and the doctrine of the church and the practice of ministry. In the history of worship, her particular interests include ecumenical and cross-cultural relations, and the theology and ethics of worship. (Presbyterian)



Richard Fox Young
Elmer K. and Ethel R. Timby Associate Professor of the History of Religions

Kathleen Elizabeth McVey, Joseph Ross Stevenson Professor of Church History. Ph.D., Harvard University. Her research and teaching interests center on the intellectual, spiritual and social engagement of early Christians with their varied cultural contexts both within the Roman Empire and beyond its borders. (Roman Catholic)

James Howell Moorhead, Mary McIntosh Bridge Professor of American Church History. M.Div., Princeton Theological Seminary; M.Phil., Ph.D., Yale University. Two major interests are the role of nineteenth-century evangelical Protestantism in shaping attitudes toward modernity in general and toward social reform in particular, and Protestant eschatology in the same era. (Presbyterian)

Yolanda Pierce, Elmer G. Homrighausen Associate Professor of African American Religion and Literature and Liaison with the Princeton University Center for African American Studies. M.A., Ph.D., Cornell University. Her area of research lies in eighteenth- and nineteenth-century African American literature and culture (spiritual and slave narratives, memoirs and autobiographies, and religious writing), religious studies (Black church traditions, womanist theology, and contemporary Black thought), nineteenth-century American literature (race, religion, and early American culture), and women's studies (women writers of the African Diaspora). (Pentecostal)

Michael Nai Chiu Poon, John A. Mackay Professor of World Christianity. M.Sc., University of British Columbia; M.Div., University of Toronto; D. Phil., University of Oxford. He is director and Asian Christianity coordinator of the Centre for the Study of Christianity in Asia, Trinity Theological College and honorary canon of Saint Andrew's Cathedral in Singapore. His area of teaching is mission history and patristics. His academic interests are history and documentation of Christianity in the non-Western world, and Anglican studies. (Anglican)

Paul Edward Rorem, Benjamin B. Warfield Professor of Medieval Church History. M.Div., Luther Seminary; Ph.D., Princeton Theological Seminary. His research interests are medieval theology and spirituality, along with the history of biblical and liturgical interpretation. (Lutheran)

Iain Richard Torrance, President, and Professor of Patristics. M.A., University of Edinburgh; B.D., University of St. Andrews; D.Phil., University of Oxford; D.D.(Hon.), University of St. Andrews; D.D.(Hon.), University of Aberdeen. His teaching and research interests include early Christian thought. (Presbyterian)

Richard Fox Young, Elmer K. and Ethel R. Timby Associate Professor of the History of Religions. Ph.D., University of Pennsylvania (Oriental Studies). His research interests focus on the history of encounter between Christianity and various religions of Asian origin (Hinduism and Buddhism especially), the place of Christianity in non-Western pluralisms, and contemporary understandings of inter-religious dialogue. (Presbyterian)

Theology

Professors: Ellen T. Charry, L. Gordon Graham, Darrell L. Guder±, George Hunsinger, W. Stacy Johnson , Sang H. Lee**, Bruce L. McCormack**, Mark L. Taylor**, J. Wentzel van Huyssteen*
Associate Professors: John Bowlin±, Nancy J. Duff (chair)
±On leave both semesters
*On leave fall semester
**On leave spring semester

Philosophy

PH3301 Philosophy of Religion
Systematic theology is concerned with the nature of God. This presupposes that God exists, a presupposition that it is the business of philosophical theology to explore. The first half of this course explores the arguments that have established themselves over time as the principal lines of thought that are worth examining—the ontological, cosmological, teleological, and moral arguments for God's existence. The second part explores the alternative rational strategies for belief formulated in Pascal's wager and William James's "will to believe." This course fulfills the philosophy or ethics distribution requirement. 3 credits.
Fall Long Term, 2011–2012; Mr. Graham

PH3315 Aesthetics
Aesthetics is the branch of philosophy concerned with art and beauty. Among the questions it examines are these: What makes something a work of art, and why is art to be valued? This course will review and examine the principal topics of aesthetics, paying special attention to the concepts of pleasure, beauty, expression, and imagination. This course fulfills the philosophy or ethics distribution requirement. 3 credits.
Spring Long Term, 2011–2012; Mr. Graham

PH3320 Philosophy of the Arts
This course is divided into two parts. Part one is a philosophical investigation of the distinguishing characteristics of particular art forms, namely music, literature, visual art, and architecture. In part two students may choose between a study of Christianity's use of music, painting, and architecture, and a practical group project that uses the arts to make a web-mountable presentation on a set spiritual, moral, or theological theme. This course fulfills the philosophy or ethics distribution requirement. 3 credits.
Spring Long Term, 2010–2011; Mr. Graham

PH3375cr Political Philosophy and Public Theology
This course examines certain central concepts in political philosophy—for example, liberty, democracy, civil society, the state, power—and relates them to traditional questions about the relation of church and state, and contemporary questions about the proper place of religious beliefs in the public realm. This course fulfills the general requirement for a course on Christian responsibility in the public realm. This course fulfills the philosophy or ethics distribution requirement. 3 credits.
Fall Long Term, 2010–2011; Mr. Graham

PH3401cr Race, Assimilation, and Diversity
This course examines the topic of ethnic relations from a philosophical perspective. It will include a critical examination of the concepts of race, assimilation, and multiculturalism, group rights, and affirmative action, with extensive reading and intensive discussion. This course fulfills the philosophy or ethics distribution requirement. Prerequisite: PH3375cr. 3 credits.
Fall Short Term, 2010–2011; Mr. Graham

PH5345 Theology and the Problem of Rationality
This course will explore the claim that Christian theologians should be open to critically and publicly account for their faith, and be prepared to reflect on the thought patterns they use in our contemporary scientific culture. The problem of rationality in theological reflection naturally leads to questions like: what is the nature and task of theology, what is the origin and structure of theological statements, and what is the nature of the arguments that theologians use to justify their statements? How does theology relate to science, art, and culture in general? A special focus will be on the role of personal faith commitment in theological reflection, and the adequacy of theology to deal with the problem of the reality and transcendence of God. This course fulfills the philosophy or ethics distribution requirement. 3 credits.
Spring Long Term, 2011–2012; Mr. van Huyssteen

PH5350 Body, Mind, and Soul
This is an intensive course of study in contemporary philosophy of mind. The course will be divided into three parts. Week 1: Theories of the relation between mind and body with a special emphasis on physicalism and its alternatives. Week 2: Personal identity and the idea of the soul. Week 3: Emotion and the will, including determinism and its critics. This course fulfills the philosophy or ethics distribution requirement. 3 credits.
Fall Short Term, 2011–2012; Mr. Graham

Christian Ethics

ET3212cr Ethics of the Ten Commandments
An exploration of the theological and ethical significance of the Ten Commandments. This course examines such issues as language and images for God, Sabbath-keeping, truth-telling, marriage, and just war theory. Civil issues, such as posting the Ten Commandments in public and Sabbath closing laws, will be explored. Cultural interpretations of the Ten Commandments reflected in movies, books, television, etc. will be examined and evaluated. This course fulfills the philosophy or ethics distribution requirement. Prerequisite: TH2100. 3 credits.
Spring Long Term, 2010–2011; Ms. Duff.

ET3340cr Christian Ethics and Modern Times
An introduction to Christian moral norms, virtues, and practices, to the social ideals that Christians confess, and to modern disputes over the substance of those ideals. How shall we love our neighbors, show hospitality to strangers, bear the burdens of sinners and enemies, and speak truth to power in these modern times? Are the ideals of neighbor-love and prophetic justice compatible with the norms of liberal democracy, with individual freedoms and equal rights, or not? Special attention will be given to Christian attitudes toward sexuality, punishment, racial and gender bias, war and nonviolence, economic inequality, and environmental decay. This course fulfills the general requirement for a course on Christian responsibility in the public realm. This course fulfills the philosophy or ethics distribution requirement. 3 credits.
Fall Long Term, 2011–2012; Mr. Bowlin

ET3460cr Theology and Ethics of Dietrich Bonhoeffer
This course will explore and assess Dietrich Bonhoeffer's distinct approach to theology and ethics, analyzing the method and content of his work, the context in which he lived and wrote, and the extent to which his work still speaks to the church today. In addition to reading some of Bonhoeffer's major works (Creation and Fall, Discipleship, Life Together, Ethics, and Letters and Papers from Prison), we will read a biography of Bonhoeffer and watch two videos about his life. Qualifies as doctrine/theologian course. This course fulfills the general requirement for a course on Christian responsibility in the public realm. This course fulfills the philosophy or ethics distribution requirement. Prerequisite: TH2100. 3 credits.
Fall Long Term, 2011–2012; Ms. Duff

ET/TH3480cr The Theology and Ethics of James Cone
This course will examine in chronological order the major works of James Cone. In addition to examining the intersection of theology and ethics in Cone's work, we will examine issues regarding race and racism in the U.S. in part by watching the documentary series Eyes on the Prize. This course fulfills the philosophy or ethics distribution requirement. Qualifies as doctrine/theologian course. Prerequisite: TH2100. 3 credits.
Fall Long Term, 2010–2011; Ms. Duff

ET5210cr Trajectories in Neo-Calvinism
This course will trace the trajectory of twentieth-century neo-Calvinist social thought from its origin in the life and work of Abraham Kuyper, through the mid-century efforts of Herman Dooyeweerd, to the philosophical projects of Nicholas Wolterstorff. This course fulfills the general requirement for a course on Christian responsibility in the public realm. This course fulfills the philosophy or ethics distribution requirement. 3 credits.
Fall Short Term, 2011–2012; Mr. Bowlin

ET5215cr The Politics of Biblical Interpretation
This course offers a critical examination of ways in which the Bible can be used to influence public arguments, policies, and laws. Using the historical examples of slavery, racial segregation, gender, Sunday closing laws, teaching evolution in public schools, and advocating war, the course will examine different ways in which biblical interpretation can be influenced by political loyalties, as well as ways in which beliefs about the Bible, such as inerrancy, can influence political events. Some attention will be given to Charles Hodge and B.B. Warfield on inerrancy in relation to the heresy trial of Charles Briggs. Students will write two essays, one on their own approach to biblical interpretation and one that addresses one of the public issues studied in class. This course fulfills the philosophy or ethics distribution requirement. Prerequisite: TH2100. 3 credits.
Spring Long Term, 2010–2011; Ms. Duff

ET5319cr Recent Christian Ethics
This course will consider recent developments in Christian moral theology and religious ethics. Topics include: love and justice, the virtues and their semblances, the use of scripture in moral reasoning, Augustinian and political liberalism, natural law and natural rights, goodness and obligation, democracy and the church. This course fulfills the general requirement for a course on Christian responsibility in the public realm. This course fulfills the philosophy or ethics distribution requirement. Prerequisite: TH2100. 3 credits.
Fall Long Term, 2011–2012; Mr. Bowlin

ET5347cr Issues in Medical Ethics
Drawing primarily on contemporary Christian ethicists, this course will explore issues in medical ethics such as physician-patient relationship, suffering and prayer, withdrawing and withholding life support, advance directives and funerals, and mental health and developmental disabilities. Specific attention will be given to theological reflections that can be brought to bear on these issues. This course fulfills the general requirement for a course on Christian responsibility in the public realm. This course fulfills the philosophy or ethics distribution requirement. Prerequisite: TH2100. 3 credits.
Fall Long Term, 2010–2011; Ms. Duff

ET5348cr Issues in Human Sexuality
The course will examine biblical and theological, historical and contemporary Christian views of human sexuality regarding such topics as gender differences, human sexuality in marriage and single life, homosexuality, sexual misconduct and violence, and Christian education for adults and teenagers. This course fulfills the general requirement for a course on Christian responsibility in the public realm. This course fulfills the philosophy or ethics distribution requirement. TH2100 is recommended but not required. 3 credits.
Fall Long Term, 2011–2012; Ms. Duff

Doctrinal Theology

TH2100 Systematic Theology
A foundational course covering the major Christian doctrines from revelation to eschatology, emphasizing their biblical basis, evangelical focus, ecclesial context, Trinitarian scope, and contemporary significance for Christian life and ministry. Required of all juniors. Enrollment limited to sixty-five students. 3 credits.
Fall Long Term, 2010–2011; Ms. Charry
Spring Long Term, 2010–2011; Mr. Johnson
Fall Long Term, 2011–2012; Mr. Taylor
Spring Long Term, 2011–2012; Ms. Duff

NT/TH3310 Jews and Judaism in Christian Scripture, Preaching, and Theology
Exploration of the portrayal of Jews and Judaism in Christian scripture, preaching, and theology through a critical examination of selected New Testament texts, read within their Jewish milieu, as well as Christian sermons and theological treatises from the second century to the present day. Focal topics include the identity and character of God, the concepts of "election" and "the people of God," the relationship between the church and the Jewish people, and the nature of anti-Judaism and anti-Semitism. The goal is to develop better informed and more reflective preaching, teaching, and writing on these topics. This course fulfills the "close reading of the text" requirement and a Theology Department distribution requirement. Prerequisite: NT2101. 3 credits.
Spring Long Term, 2011–2012; Ms. Charry and Mr. Wagner

TH3311 Doctrine of God
This course is a study of the mystery and self-revelation of God; the tension between the biblical understanding of God and classical philosophical conceptions; the attributes of God; the doctrine of the Trinity; and the inseparability of knowledge of God and knowledge of ourselves. Qualifies as doctrine/theologian course. Prerequisite: TH2100. 3 credits.
Fall Long Term, 2010–2011; Mr. McCormack

TH3325 Theology of the Lord's Supper
An effort at an ecumenical reformulation of existing traditions. After an intensive examination of Aquinas, Luther, and Calvin, contemporary representatives of the Roman Catholic, Lutheran, and Reformed traditions will be discussed. Special attention will be given to the historically divisive questions of the real presence of Christ and the eucharistic sacrifice. Qualifies as doctrine/theologian course. This course fulfills Theology Department distribution requirements. Prerequisite: TH2100. Pass/D/Fail. 3 credits.
Fall Short Term, 2010–2011; Mr. Hunsinger

NT/TH3368is Paul and Karl
An examination of Karl Barth's monumental Epistle to the Romans in light of recent studies of the theology of Paul. Special attention will be given to the following topics: the apocalyptic character of Romans, the righteousness of God, human and divine agency, the faith of Jesus Christ, and the calling of Israel. This course fulfills the "close reading of the text" requirement. This course fulfills Theology Department distribution requirements, but it does not fulfill doctrine/theologian requirement.) Prerequisites: NT2101 and TH2100. 3 credits.
Fall Long Term, 2010–2011; Ms. Gaventa and Mr. McCormack

TH/ET3426cr Reinhold Niebuhr and Martin Luther King Jr.
This course is a critical analysis of two of the most influential American Christian voices in the twentieth century, with particular emphasis on their theological background, their understanding of the relation of theology and culture, and their methodological importance for ethical thought and practice in our day. Topics to be explored include Niebuhr's influence on King; King's place in American theology and ethics; the relationship of each man to the Social Gospel movement; the place of race, gender, and politics in their work; and their continuing influence on progressive religious thought today. Qualifies as doctrine/theologian course. This course fulfills Theology Department distribution requirements. 3 credits.
Fall Long Term, 2010–2011; Mr. Johnson

TH3427 The Theology of Karl Barth
This course will provide an introduction to the theology of Karl Barth by examining selected portions of his Church Dogmatics. Topics to be considered may include knowledge of God, the reality of God, the Trinity, creation, human sin, Christology, the church, and the Christian life. The context, development, coherence, and continuing significance of Barth's thought will be examined. The goals of the course are to explore both the contributions and the limitations of Barth's theology and to determine what resources it offers for the tasks of Christian theology and the ministry of the church today. Prerequisite: TH2100. 3 credits.
Spring Long Term, 2010–2011; Mr. Hunsinger

TH3435 Jonathan Edwards
A study of Edwards's thought with particular attention to his restatement of the Reformed perspective in the context of his own age. The central focus will be on his idea of "faith" as a "sense of the heart" and his conception of God and the world, of Christ and the Christian life, as essentially relational, dynamic, and beautiful. The contemporary usefulness of Edwards's theology. Qualifies as doctrine/theologian course. This course fulfills Theology Department distribution requirements. Prerequisite: TH2100. 3 credits.
Fall Long Term, 2010–2011; Mr. Lee

TH3436 The Theology of Friedrich Schleiermacher
A study of the thought of the so-called "father of modern theology" through close consideration of the leading themes of his magnum opus, The Christian Faith. Attention will also be given to the Speeches on Religion and the Celebration of Christmas (among other writings). Qualifies as doctrine/theologian course. This course fulfills Theology Department distribution requirements. Prerequisite: TH2100. 3 credits.
Spring Long Term, 2011–2012; Mr. McCormack

NT/TH3439is Missional Hermeneutics: 2 Corinthians
A cross-disciplinary investigation of the scriptural formation of the missional congregation as exemplified in 2 Corinthians. Working with exegetical and theological methods, we will examine the contextualization of the gospel in the first-century Mediterranean world, asking how this letter shapes the community for witness. The implications of this investigation for an understanding of biblical authority and interpretation, for ecclesiology, and for exegetical discipline will be explored. Qualifies as doctrine/theologian course. The course fulfills the "close reading of the text" requirement. Prerequisites: NT2101, NT1152, and TH2100. 3 credits.
Fall Long Term, 2011–2012; Mr. Guder and Mr. Wagner

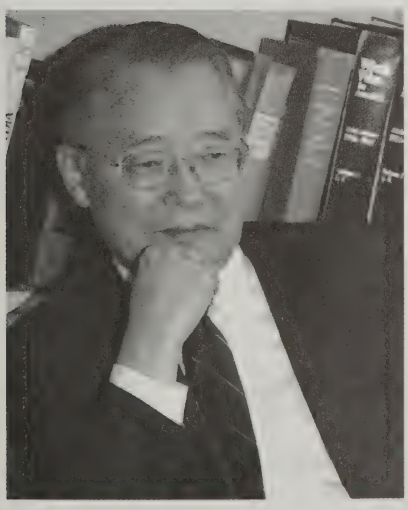
TH3438 The Theology of John Wesley
A historical and theological study of the theology of John Wesley as it emerged in sermons and occasional treatises. The course will conclude with reflection upon the current state of Wesley studies. Qualifies as doctrine/theologian course. This course fulfills Theology Department distribution requirements. Prerequisite: TH2100. 3 credits.
Fall Short Term, 2011–2012; Mr. McCormack

TH3439 The Theology of Calvin and the Task of Reform
An examination of Calvin's theology in light of contemporary re-interpretation of his thought as a systematic theologian. Special attention to the ongoing reform of the church in the twenty-first century. Qualifies as doctrine/theologian course. This course fulfills Theology Department distribution requirements. Prerequisite: TH2100 or permission of instructor. 3 credits.
Spring Long Term, 2011–2012; Mr. Johnson

TH3444 The Liberation Theology of Gustavo Gutiérrez
A critical examination of the doctrinal structure of Gutiérrez's theology of liberation. Special attention also given to theology's relation to ecclesial, economic, cultural, and political dynamics in Latin America, especially as bearing upon the struggle of indigenous peoples in the Americas. Qualifies as a doctrine/theologian course. This course fulfills Theology Department distribution requirements. Prerequisite: TH2100. 3 credits.
Fall Long Term, 2011–2012; Mr. Taylor

TH3451 Modern Christology
The course explores various ways in which Christ and salvation have been defined in modern theology. Special attention is devoted to Kant, Schleiermacher, and Barth. A new typology is explained to understand differing views of how Christ is related to his saving work. Special attention is devoted to the question of Christ's atoning sacrifice. Qualifies as doctrine/theologian course. This course fulfills Theology Department distribution requirements. Prerequisite: TH2100. 3 credits.
Fall Long Term, 2010–2011; Mr. Hunsinger

TH3466cr, is Feminist and Womanist Theology
Examination of doctrines (e.g. God, Christ, Holy Spirit) from feminist and womanist perspectives. The course will use theological and literary texts to examine theology in relation to the American religious history of women's movements in diverse communities. Special attention given to issues of slavery and women's empowerment, constructions of gender, sexuality, and body-image, re-imagining belief in historical and cultural contexts. Qualifies as a doctrine/theologian course. This course fulfills the general requirement for a course on Christian responsibility in the public realm. This course fulfills Theology Department distribution requirements. 3 credits.
Fall Long Term, 2010–2011; Ms. Pierce and Mr. Taylor



Sang Hyun Lee
Kyung-Chik Han Professor of Systematic Theology and Director of the Asian American Program

TH3476 Theology in Film
Films provide our society and the world with a common text. They interpret the culture to us and us to the culture. Learning to examine ourselves through film is an important hermeneutical tool for understanding the gospel in our day. Further, learning to examine film through the eyes of the gospel is an important arena for Christian cultural criticism. Films examined will range from the Hollywood studio variety (e.g., Crash, The Straight Story, American Beauty), to the independents (e.g., Pulp Fiction) to the foreign and art-house (e.g., Blue, Babbett's Feast). This course fulfills Theology Department distribution requirements. Prerequsite: TH2100.
3 credits.
Spring Short Term, 2011–2012; Ms. Charry and Mr. Kickasola

ET/TH3480cr The Theology and Ethics of James Cone
This course will examine in chronological order the major works of James Cone. In addition to examining the intersection of theology and ethics in Cone's work, we will examine issues regarding race and racism in the U.S. in part by watching the documentary series Eyes on the Prize. This course fulfills the philosophy or ethics distribution requirement. Qualifies as doctrine/theologian course. Prerequisite: TH2100. 3 credits.
Fall Long Term, 2010–2011; Ms. Duff

TH3489 Justification by Faith Alone
This course will focus on the recent Joint Declaration signed by Roman Catholic and Lutheran Churches. To what extent are historic differences overcome in the Joint Declaration and to what extent are questions still unresolved? Readings will be drawn from recent New Testament scholarship, Luther, Trent, and contemporary Catholic and Protestant theologians, especially Otto Hermann Pesch and Karl Barth. Qualifies as a doctrine/theologian course. This course fulfills Theology Department distribution requirements. Prerequisite: TH2100. 3 credits.
Spring Long Term, 2010–2011; Mr. Hunsinger

TH3512is Charles Darwin and Theology
This course will explore the prominent place of the theory of evolution in current theology and science debates, and will focus on the special challenge of neo-Darwinism to religion in general, and to faith in God in particular. An analysis of Charles Darwin's life and work will be followed by a study of some of the classical problems his celebrated theory of evolution by natural selection has caused for Christian believers. A special focus will be the critical comparison of contemporary ultra-Darwinism to attempts by some Christian theologians to respond more positively to the neo-Darwinian challenge, finally culminating in the question: how has the evolution of the human mind shaped our abilities to have knowledge of the world, and knowledge of God, faith, and religious experience? This course fulfills Theology Department distribution requirements. 3 credits.
Spring Long Term, 2010–2011; Mr. van Huyssteen

TH3583cr Critical Race Theory as Theological Challenge
A study of new theories of racism and white supremacism, as a challenge to constructive and systematic theologies. Readings focus on theorists of "race" and racism, with special attention to the U.S. contexts of "white studies" and issues in Asian American, African American, and Latina(o) studies. Theological readings concentrate on contemporary theologians explicitly addressing issues in U.S. ethnicity and white racism. This course fulfills the general requirement for a course on Christian responsibility in the public realm. This course fulfills Theology Department distribution requirements. 3 credits.
Spring Long Term, 2011–2012; Mr. Taylor

TH3640is Christianity's Cultured Critics
A consideration of modern challenges to Christian thought. Selected critics from outside the church (e.g. Feuerbach, Nietzsche, Freud) and inside (e.g. Kierkegaard, Barth, feminists) are included, together with classic Jewish and Islamic critiques. Famous responses are taken up (e.g. Schleiermacher's On Religion: Speeches to its Cultured Despisers), and special attention is given to criticism within the American cultural context. The course addresses three things church leaders need to be thinking about these days: responding to theological criticisms lingering in the minds of unchurched and churched alike; respecting the interplay between consensus and conscience at work within any human community; and, in a time of increasing conflict among the religions of Abraham, gaining awareness of theological dimensions of those differences. This course fulfills Theology Department distribution requirements. 3 credits.
Fall Short Term, 2010–2011; Mr. Johnson

TH3650cr Incarnation and Incarcerated Bodies
Examination of the political dimensions of Christology, as they illumine issues in contemporary mass incarceration. Special focus on the "becoming human" of the divine logos in relation to the human suffering of long sentences, isolation and abandonment, rape, torture and despair – and sometimes resistance and hope—in U.S. prisons and detention centers. Readings will draw from diverse prison writings on Jesus, as well as from the prison-related Christological reflections of Barth, Bonhoeffer, Moltmann, Ellacuria, Sobrino and other theologians. Not only recommended for chaplains in prison ministries, but also for others seeking critical analysis of Christian faith in relation to the "1 in 100" U.S. residents now behind bars. This course fulfills the general requirement for a course on Christian responsibility in the public realm. This course fulfills Theology Department distribution requirements. 3 credits.
Spring Long Term, 2011–2012; Mr. Taylor

TH3705cr The Meaning of Revelation in a Postmodern, Post-Holocaust World
This course provides a constructive exploration of the theology of revelation in the light of postmodern challenges to meaning and truth, post-Holocaust questions about the reality of God, and post-September 11 concerns about the church, the nation, and the future of democracy. Students consider the changing nature of religious life today and how to formulate a viable approach to theology for the twenty-first century. Qualifies as a third course in theology. 3 credits.
Fall Long Term, 2011–2012; Mr. Johnson

TH3780is Socrates and Jesus
Christianity is a complex intermingling of two major streams: the biblical narratives and the intellectual traditions of the Greco-Roman world. This course returns to the roots of both streams by exploring the lives, the teachings, the deaths, and the ongoing influence of Jesus and Socrates as presented in the gospels and selected Platonic dialogues. Topics covered include their diverse but sometimes overlapping views of love and death, justice and the kingdom of God, their use of paradox and parable, and the nature of the authentic human life. While comparing the two figures has a long history in the West, it is made more interesting by recent research into literary versus philosophical approaches to Socrates and current controversies over the "historical Jesus" versus the "Christ of faith." The course is integrative in nature, helping students to apply literary, philosophical, and theological insights into the constructive task of ministry. Qualifies as a third course in theology. 3 credits.
Spring Long Term, 2011–2012; Mr. Johnson



Ellen Tabitha Charry
Margaret W. Harmon Professor
of Systematic Theology

EF/TH4100is Toward a Theology of Church Leadership
This course helps students develop an integrative theology and set of skills for church leadership. Issues covered include: the nature of the church and its ministry, the dynamics of communal authority; the complexities of church and family systems; cultivating Christian character; developing leadership skills in others; the church leader as spiritual director or companion; and the ethical dimensions of leadership. The course utilizes case studies, as well as recent literature from both the secular arena and the church. Enrollment limited to middlers and seniors except by permission of the instructors. 3 credits.
Fall Long Term, 2011–2012; Mr. Johnson and Mr. Mikoski

TH5200 Paradigms and Progress in Theology
The special focus of this course is on the role of worldviews and paradigms in theological reflection. Theology as a reasoning strategy in its own right will be compared to other modes of reflection, and this will lead to the important question: is it possible to talk about "progress" in theological reflection like we do in science? Is one way of doing theology "better" than another? This analysis will take place against the background of the broader problem of the growth of human knowledge, and the role of problem-solving in theology. As a case study, examples of very diverse contemporary North American theologies will be critically compared as to the question, what is good theology? This course fulfills Theology Department distribution requirements. Prerequisite: TH2100. 3 credits.
Spring Long Term, 2011–2012; Mr. van Huyssteen

TH5330 Reformed and Lutheran Confessional Theology
An examination of the development of Reformed theology in the sixteenth century as evidenced in confessional statements, culminating with the Harmonia confessionum of 1581. Problems to be considered include the authority of confessions in the Reformed tradition, unity and diversity in early Reformed theology, and the distinctiveness of Reformed theology as seen through a careful comparison with the documents found in the Lutheran Book of Concord. This course fulfills Theology Department distribution requirements. Prerequisite: TH2100. 3 credits.
Spring Short Term, 2011–2012; Mr. McCormack

TH5350is Missional Theology and Practice
This course interprets missional theology in terms of the practices and disciplines of concrete congregations. Pastors from diverse missional settings serve with the professor as the teaching team. The theological issues are expounded in interaction with actual challenges emerging from congregational life. The readings focus on missional theology, and the student's written work emphasizes the integration of missional ecclesiology and pastoral theology. This course fulfills Theology Department distribution requirements. 3 credits.
Fall Short Term, 2011–2012; Mr. Guder and Mr. Andrews

TH5401 Readings in the Theology of St. Thomas Aquinas
This class will read central sections from Aquinas's writings, especially but not exclusively the Summa Theologiae, with the goal of grasping the central themes and emphases of his theology. Particular texts may vary from one offering of the course to another. Qualifies as doctrine/theologian course. This course fulfills Theology Department distribution requirements. Prerequisite: TH2100. 3 credits.
Fall Short Term, 2010–2011; Ms. Charry

TH5403 St. Augustine of Hippo's Doctrine of God
We will focus on St. Augustine's great work on the Trinity. Slow, deep reading will introduce students to his thought on the doctrine of God and to his theology more broadly. Reading current contestation of his teaching will bridge the distance between his original work and its contemporary reception. Qualifies as doctrine/theologian course. This course fulfills Theology Department distribution requirements. Prerequisite: TH2100. 3 credits.
Fall Long Term, 2010–2011; Ms. Charry

TH5418 Roots of Theological Anthropology
Current debates in evolutionary biology, primatology, and paleoanthropology are dominated by arguments that claim that the origins of human spirituality, morality, and cognition directly relate to the evolution of human sexuality and primordial language. This places the roots of human consciousness on a direct continuum with proto-moral and ritual behavior in social animals, thus raising the question whether religious awareness and moral decision-making have been selected for in the course of evolution. This course takes an interdisciplinary approach to these questions and will evaluate theologically what it means to be human, what it means to talk about the evolution of religion, and how theological anthropology is enriched when it takes seriously the evolution of human sexuality and our moral, aesthetic, and religious dispositions. This course fulfills Theology Department distribution requirements. 3 credits.
Spring Long Term, 2010–2011; Mr. van Huyssteen

EF/TH5456is Forgiveness and Reconciliation
Forgiveness and reconciliation are central both to a theological understanding of God and to Christian life. This course explores different dimensions of these themes as they relate to Jesus' ministry, death, and resurrection; examines what they entail in liturgical and communal contexts; and also considers some moral and political issues concerning (for example) the relationship between forgiveness and accountability, forgiveness and memory. Readings are drawn from historical theology, as well as literature, psychology, film, and the contemporary scene. This course fulfills the education and formation requirement but does not fulfill Theology Department distribution requirements. 3 credits.
Spring Long Term, 2011–2012; Ms. B. Lee

TH5650 Theology and Neuroscience
In its focus on the human mind and the complex issue of consciousness, contemporary neuroscience is raising serious questions about the role of the human brain in religious experience and our knowledge of God. Some forms of 'neurotheology' argue that the human brain is "wired for God" and challenges traditional theology to consider seriously the significance of the evolution of religious belief and behavior, the adaptive value of religion, and thus the cognitive and evolutionary roots of religious faith. Neuroscience also challenges us to cross-cultural assessments of shamanism as a biogenetic foundation for "first religions", and for rethinking the psychological role of emotions in religious experience. Most significantly, neuroscience challenges theologians to rethink what religious faith is about, and the interdisciplinary effect of this conversation on notions of revelation and the way we construct doctrines in Christian theology. This course fulfills Theology Department distribution requirements. 3 credits.
Spring Long Term, 2011–2012; Mr. van Huyssteen

Departmental Faculty

John R. Bowlin, Rimmer and Ruth de Vries Associate Professor of Reformed Theology and Public Life. M.Div., Union Theological Seminary; M.A., Ph.D., Princeton University. His areas of specialization are Christian moral thought, moral philosophy, medieval religious thought, social ethics and criticism, and modern religious thought. (Presbyterian)

Ellen Tabitha Charry, Margaret W. Harmon Professor of Systematic Theology. M.A., Ph.D., Temple University. Her special interest is to examine Christian thought for the contributions it makes to human flourishing. (Episcopalian)

Nancy Janine Duff, Stephen Colwell Associate Professor of Theological Ethics. M.Div., Union Theological Seminary in Virginia; Ph.D., Union Theological Seminary in New York. Her research and teaching focus on the theological foundations of Christian ethics from a Reformed and feminist perspective, exploring how theological claims identify the church's responsibility in the world. (Presbyterian)

Lawrence Gordon Graham, Henry Luce III Professor of Philosophy and the Arts. M.A. Hons. University of St Andrews; M.A., Ph.D. University of Durham; Fellow of the Royal Society of Edinburgh. His special interests are in moral philosophy, philosophy of the arts, and the Scottish philosophical tradition. (Episcopalian)

Darrell Likens Guder, Henry Winters Luce Professor of the Theology of Mission and Ecumenics. Ph.D., University of Hamburg; D.D.(Hon.), Jamestown College. His research, writing, and teaching focus on the theology of the missional church, the theological implications of the paradigm shift to post-Christendom as the context for Christian mission in the West, and the continuing formation of ecumenical theology. (Presbyterian)

George Hunsinger, Hazel Thompson McCord Professor of Systematic Theology. B.D., Harvard University Divinity School; Ph.D., Yale University. An internationally recognized scholar in the theology of Karl Barth, he has broad interests in the history and theology of the Reformed tradition and in "generous orthodoxy" as a way beyond the modern liberal/conservative impasse in theology and church. He was a major contributor to the new Presbyterian catechism. (Presbyterian)

William Stacy Johnson, Arthur M. Adams Professor of Systematic Theology. J.D., Wake Forest University School of Law; M.Div., Union Theological Seminary in Virginia; Ph.D., Harvard University. His interests focus on constructive theology, with historical interests in the theologians of the Reformation (Luther, Zwingli, Calvin) and the modern development and contemporary significance of their work. (Presbyterian)

Sang Hyun Lee, Kyung-Chik Han Professor of Systematic Theology, and director of the Asian American Program. S.T.B., Harvard Divinity School; Ph.D., Harvard University; L.H.D.(Hon.), Whitworth College. He teaches courses in the area of systematic theology, with special research interests in Jonathan Edwards as a resource for contemporary theological reconstruction, God's providence and human suffering, and the development of a theology in the Asian American context. (Presbyterian)

Bruce Lindley McCormack, Charles Hodge Professor of Systematic Theology. M.Div., Nazarene Theological Seminary; Ph.D., Princeton Theological Seminary; Dr.theol.(Hon.), University of Jena. His major interest is in the history of Reformed doctrinal theology, with an emphasis on the nineteenth and twentieth centuries. (Presbyterian)

Mark Lewis Taylor, Maxwell M. Upson Professor of Theology and Culture. M.Div., Union Theological Seminary in Virginia; Ph.D., University of Chicago Divinity School. His teaching and research interests are in the areas of cultural anthropology, political theory, and liberation theology. His publications focus on the work of Paul Tillich and on issues in contemporary hermeneutics, liberation theology, and the spirituality of political struggle. (Presbyterian)

J. Wentzel van Huyssteen, James I. McCord Professor of Theology and Science. B.A., Hons.B.A., B.Th., M.A., University of Stellenbosch; D.Th., Free University of Amsterdam, The Netherlands. His special interest is in interdisciplinary theology and religious epistemology, with a special focus on the relationship between theology and science. (Dutch Reformed)

Practical Theology

Professors: Kenda Creasy Dean, Robert C. Dykstra, Deborah van Deusen Hunsinger, James F. Kay, Cleophus J. LaRue, Jr., Richard R. Osmer (chair)
Associate Professors: Sally A. Brown, Nancy Lammers Gross
Assistant Professors: Michael A. Brothers, Bo Karen Lee±, Gordon S. Mikoski, Luke A. Powery±, Martin T. Tel
±On leave both semesters

Education and Formation for Discipleship

EF1107 Practicum in Children's Ministry
This course is open to students whose field education involves children's ministry, and to all M.A. students. One-hour meetings with a pastoral facilitator. Using a praxis-based model of education, students practice ways to approach their ministry with children theologically. The class serves as a mentor group with which students can process their experience outside the field education setting under the guidance of a pastor/mentor. Weekly discussions focus on theological reflection on actual experience of pastoral ministry. Yearlong course. 1 credit for the year.
Fall Long Term and Spring Long Term, 2010–2011; Ms. Young
Fall Long Term and Spring Long Term, 2011–2012; Staff

EF1109 Youth Ministry Practicum for Field Education
This course is open to students in the dual-degree program in youth ministry and to those whose field education involves them in youth ministry. Participating students meet weekly for one hour with the director of the Institute for Youth Ministry. Using a praxis-based model of education, the director, along with a faculty member, assumes the primary responsibility for helping students approach their ministry with young people theologically. The class serves as a mentor group within which students can process their experience from outside the field education setting, under the guidance of a pastor/mentor. Weekly discussions focus on theological reflection on actual experience in pastoral ministry. Yearlong course. Pass/D/Fail only. 1 credit for the year.
Fall Long Term and Spring Long Term, 2010–2011; Ms. Rounds
Fall Long Term and Spring Long Term, 2011–2012; Staff

EF1200 Introduction to Christian Education and Formation
This course provides an introduction to the ministry of Christian education and formation in congregations. Course participants will consider the pedagogical dimensions of Word, baptism, and Eucharist in relation to both the formation of Christian identity and constructive engagement in pluralistic and rapidly changing contexts. This course fulfills the education and formation requirement. 3 credits.
Fall Long Term, 2010–2011; Mr. Mikoski

EF1340 Teaching the Bible in the Church
Pastors and teachers in congregational settings require dynamic conceptions of the theory and practice of teaching scripture in order to carry out the church's ministry of education and formation in effective ways. This course will explore the dynamic intersections between biblical knowledge, needs of various learners in congregations, and creative pedagogies. This course fulfills the education and formation requirement. 3 credits.
Fall Short Term, 2011–2012; Mr. Mikoski

EF2352 Theological Foundations for Youth Ministry
Explores the theological foundations of ministry with young people, ranging from those in early to late adolescence and emerging adulthood. Primary attention will be given to the role faith plays in adolescent development and identity formation, and to the church's responsibility to young people in and beyond congregations. This course emphasizes incarnational and missional approaches to the gospel, as well as young people's own agency as participants in the total mission of the church. Required for M.A. students emphasizing youth ministry (no prerequisite). Enrollment is limited to forty-two students. Priority given to MA, dual and senior students. 3 credits.
Fall Long Term, 2010–2011; Ms. Dean

EF3110 The Role and Work of the Pastor
This course will examine the role and work of pastors in congregational settings. Through case studies, reflective inquiry, interviews with practitioners, and reading relevant recent texts, course participants will learn about challenges and possibilities in pastoral ministry. This course fulfills 1 credit towards the education and formation requirement. 1 credit.
Fall Long Term, 2010–2011; Mr. Mikoski and Mr. Fearon

EF3215 Educational Psychology
This course will examine major theoretical perspectives, themes, and issues pertaining to the psychology of learning in practical theological perspective. Special attention will be given to traditional developmental psychologies as well as to recent developments in the learning sciences. This course fulfills the education and formation requirement. 3 credits.
Spring Short Term, 2011–2012; Mr. Mikoski

EF3217is Spiritual Guidance through the Lifecycle
This course explores knowledge and skills important to spiritual guidance of adult women and men at different points in the lifecycle. Special attention is given to spiritual direction as a practice in which perspectives and skills are learned that are essential to all forms of spiritual guidance. 3 credits.
Spring Short Term, 2010–2011; Mr. Osmer

EF/WR3220cc Study Abroad in Taizé—Travel Course
Week one of this intensive course will take place on the Seminary campus. This course is a survey the history and philosophy of the Taizé community with consideration of its influence on North American worshiping communities. Attention will be given to performed liturgy (word, music, gesture, silence, space), spirituality, mission, and the discipleship of youth and young adults. During week two students will be on location, immersed in the Taizé community (Taizé, France). This will be followed by several days of seminars in Geneva, Switzerland. Seminar readings, lectures, and discussions will focus on possible applications of the students' experiences at Taizé to the contexts of North American congregations. Enrollment is limited to six students. 3 credits.
Spring Short Term, 2010–2011: Ms. B. Lee and Staff

EF/WR3339is Baptism and the Ministry of Education and Formation
This course will provide participants with opportunities to explore the interplay of theologies of baptism, Christian education, and the Christian life. Particular attention will be given to the formational, educational, and ethical dimensions of baptism. Historical and theological awareness will fund critical and constructive considerations of the aforementioned interplay in contemporary contexts of ministry. This course fulfills the education and formation requirement or Practical Theology distribution requirements. 3 credits.
Fall Short Term, 2010–2011; Mr. Mikoski

EF3340 Teaching the Bible in Small Groups
Explores knowledge and skills important to teaching and administering small group Bible studies in congregations, using an action/reflection model of learning. Gives special attention to psychological theories of small group dynamics and theological theories of scripture interpretation. This course fulfills the education and formation requirement. 3 credits.
Spring Short Term, 2011–2012; Mr. Osmer

CH/EF3460is Prayer and Spiritual-Devotional Life
This course examines the history and practice of prayer, primarily through the lens of examples of the lives of women from a variety of religious traditions; it explores the richness of Christian spirituality through time and invites students to appreciate, understand, and practice various spiritual exercises. This course includes group and individual projects, experiential engagement, and visits to diverse prayer services. An optional prayer practicum will also be included, by which to integrate some of these themes into one's own life. This course fulfills the education and formation requirement but it does not fulfill the History Department distribution requirement. Enrollment is limited to forty students. 3 credits.
Fall Long Term, 2011–2012; Ms. B. Lee and Ms. McKee

EF3471 Education, Evangelism, and Formation in the Missional Church
Drawing on recent empirical research, students explore new forms of education, evangelism, and spiritual formation in congregations that are rethinking their identity and mission in the contemporary context. Special attention is given to various theologies of the church as a missional community and the ways such theologies might inform the practices of education, evangelism, and formation in congregations. This course fulfills the education and formation requirement. 3 credits.
Fall Long Term, 2011–2012; Mr. Osmer

EF3475 Leadership and the Missional Church: A Case Study
Examines the leadership theories of Robert Quinn (Deep Change), John Kotter (Leading Change), and Alan Roxburgh and Fred Romanuk (The Missional Leader). Using the case study approach, explores leadership strategies that might be used to guide congregations in discerning and claiming their missional vocations in particular contexts. 3 credits.
Fall Short Term, 2010–2011; Mr. Osmer

EF3555cc Engaging Youth in Interfaith Leadership
This course highlights theory and methods for leadership in a religiously diverse world, with an emphasis on practical skills translatable to multiple vocational contexts, and a focus on the role of young people in building religious pluralism. In addition to class-based discussion and lectures to help students approach interfaith dialogue as a Christian practice of identity and openness, the course includes skills-based training with Eboo Patel's Interfaith Youth Core's religiously diverse training staff. By the end of the course, students will have identified key issues raised by religious pluralism for young people and congregations, and will have developed a comprehensive action plan and timeline for a religious pluralism project. 3 credits.
Spring Short Term, 2010–2011; Ms. Dean

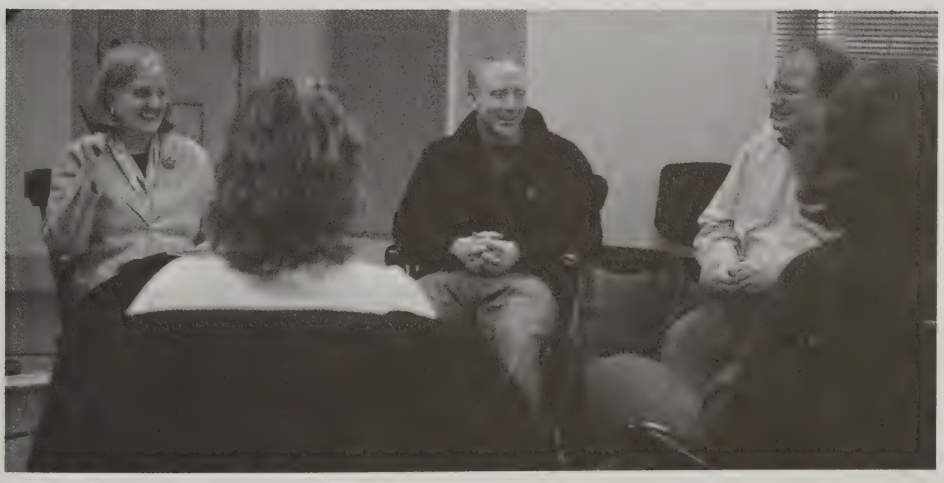
EF3559is Models of Young Adult and Campus Ministries
This course will explore the dynamics of ministry with young adults, focusing especially on congregational ministries, campus ministries, and military chaplaincies. Special attention will be given to ecologies of formation, and the church's role in establishing a practice of spiritual accompaniment with emerging adults in various contexts. Pressing developmental and socio-cultural issues facing young adults will be explored, focusing on the role these issues play in young people's spiritual lives, and in the church as a whole. Students will interact with representatives of exemplary ministries where possible. 3 credits.
Spring Long Term, 2011-2012; Ms. Dean.

CH/EF3610is Spiritual Awakening Movements: Past and Present
Drawing on the perspectives of church history and practical theology, this course seeks to apply lessons of the past to challenges facing contemporary Christian communities. Explores post-Reformation pietism and the American Great Awakening as historical examples of spiritual awakening movements shaping the broader culture. The final part of the course engages contemporary spiritual awakening movements like Pentecostalism and Evangelicalism and assesses their significance for global Christianity. 3 credits.
Spring Long Term, 2010–2011; Mr. Appold and Mr. Osmer

EF/TH4100is Toward a Theology of Church Leadership
This course helps students develop an integrative theology and set of skills for church leadership. Issues covered include: the nature of the church and its ministry, the dynamics of communal authority; the complexities of church and family systems; cultivating Christian character; developing leadership skills in others; the church leader as spiritual director or companion; and the ethical dimensions of leadership. The course utilizes case studies, as well as recent literature from both the secular arena and the church. Enrollment limited to middlers and seniors except by permission of the instructors. 3 credits.
Fall Long Term, 2011–2012; Mr. Johnson and Mr. Mikoski

EF4105 Administration of Christian Education
This course focuses on the administration of Christian education programs in the local church and/or church-related organizations. Contemporary theories and practices of educational administration programs will be examined. Study of organization, management, curriculum, supervision, and assessment of church program and personnel performance will be included. Particular attention given to evaluation and review of current denominational and privately produced educational resources. 2 credits.
Spring Long Term, 2010–2011; Mr. David H. Wall

Professor Deborah van Deusen Hunsinger (left) leads a class discussion.



EF4330 The Art of Discernment
We make decisions, big and small, individual and corporate, all of the time. Because Christians contend that God can and does act in the world, it follows that those decisions can be more or less faithful to God's active presence. This course will examine both the theology that lies behind discernment and specific practices that individuals or groups could use to make more faithful decisions. By engaging with various resources such as the Spiritual Exercises of Ignatius of Loyola, Quaker clearness committees, Reformed ecclesiology and behavioral economics, students will develop both a personal understanding of discernment and the tools to help others with making faithful decisions. 3 credits.
Spring Short Term, 2010-2011; Staff

EF4335 Using the Arts in Christian Formation
Truth, goodness and beauty are the three traditional divisions within philosophy. This course will attend to the aesthetic dimensions of Christian formation, especially in the educational practices of congregations. Readings will explore the connection between aesthetics, Christian education, and spirituality. Students will take part in artistic practices and field trips to local artistic events as part of the course, in order to create opportunities for discernment and spiritual reflection. Enrollment is limited to twenty students. 3 credits.
Spring Long Term 2010-2011; Staff

EF4350 Incarnational Pedagogy and Christian Formation
This seminar will explore intentional Christian teaching outside classroom settings, and the potential of "informal pedagogies" for faith formation in children, youth, and young adults. Mentoring/apprenticeship models, learning communities, situated learning, playfulness, and transformative learning will be discussed, along with Christian education theories that elucidate these pedagogical approaches. The course includes time in a "teaching lab" where various educational methodologies are tried out in a performative situation. Students who do not wish to take the teaching lab component may take the course for two credits. Enrollment is limited to fifteen students with M.A. students receiving priority. Prerequisite: EF1200.
3 credits.
Fall Long Term, 2011–2012; Ms. Dean

EF4472 Evangelism in the Congregation
Drawing on research in congregation studies, faith-sharing, and spiritual development and formation (for both individuals and congregations), students will explore historical, biblical, and theological models of evangelism in congregations in the context of contemporary culture. This course will give special attention to theories of church growth, faith-sharing, congregational identity, and varied theologies and models of evangelism form a historical and contemporary perspective. 3 credits.
Spring Short Term, 2010-2011; Mr. Arnold Lowell

EF5312 Philosophy of Education
What is the purpose of education? What should be taught? What methods should be used? What are the roles of the teacher and the learner? These foundational questions will be explored by means of a close reading of education-related texts of Plato, Aristotle, Augustine, Rousseau, Kant, Marx, Kierkegaard, Dewey, and selected contemporary contributors to the philosophy of education. This course will be valuable both for future pastors and church educators who desire to think deeply, systematically, and historically about their role as leaders in the teaching ministry of congregations. It will also provide useful preparation for those with a teaching vocation in higher education. The course will serve as an integration course for those completing their M.A. degree requirements. This course fulfills the education and formation requirement. 3 credits.
Spring Long Term, 2010–2011; Mr. Mikoski

EF5340cc, is and EF5341cc, is: Reconciliation, Resistance, and Resilience: Cross-cultural Research in Youth Ministry—Travel Course
Students will explore historical, political, and ecclesial challenges facing South Africa's young people and churches' efforts to address these challenges. Drawing on theories of ethnographic research as well as the work of the Truth and Reconciliation Commission, the potential of storytelling as a hope-giving Christian practice for young people will be explored. In addition to readings, discussions, speakers, and field trips, the course will include: 1) participation in the International Association for the Study of Youth Ministry's 2011 meeting in Pretoria; 2) staying in the home of a South African youth pastor for three days and participating in that congregation's work with young people. This course does not fulfill the education formation distribution requirement but it does fulfill the Practical Theology Department distribution requirement. Enrollment is limited to twelve students, by application. Pass/D/Fail only.
EF5340cc, is, 1 credit. Fall Long Term, 2010–201; Ms. Dean
EF5341cc, is, 2 credits, Fall Short Term, 2010–2011; Ms. Dean

EF5353 Advanced Studies in Youth, Church, and Culture
Emphasizes integrative work interpreting the relationship between youth, society, and culture through the framework of a theological tradition. Readings emphasize the interdisciplinary nature of youth ministry, drawing from historical, sociological, systematic, and biblical texts as well as practical theology. Students will go "in depth" in a subject area of their choice that demonstrates practical theological reflection on an issue of significance that relates to youth, church, and culture. Class includes a mandatory immersion experience. Required for dual-degree/M.A. in youth ministry. This course fulfills the education and formation requirement. Prerequisite: EF2352 Theological Foundations in Youth Ministry or background in developmental theory. Enrollment is limited to twenty-five students. 3 credits.
Fall Long Term, 2011–2012; Ms. Dean

EF/TH5456is Forgiveness and Reconciliation
Forgiveness and reconciliation are central both to a theological understanding of God and to Christian life. This course explores different dimensions of these themes as they relate to Jesus' ministry, death, and resurrection; examines what they entail in liturgical and communal contexts; and also considers some moral and political issues concerning (for example) the relationship between forgiveness and accountability, forgiveness and memory. Readings are drawn from historical theology, as well as literature, psychology, film, and the contemporary scene. This course fulfills the education and formation requirement but does not fulfill the Theology Department distribution requirement. 3 credits.
Spring Long Term, 2011–2012; Ms. B. Lee

EF/TH5457is The Face of the Other
What does it mean to confront the "face of the other"? Dostoevsky's character Ivan Karamazov complains, despite his alleged "love of humanity," that it is impossible to love one's neighbors, for they have "smelly, ugly faces." Theologians have argued, however, that it is in the practice of embracing the other that one's imago Dei is most fully realized. This course investigates various writings on this theme throughout recent centuries, focusing on key theological texts, as well as readings from philosophy, literature, and our contemporary world (both religious and secular). Implications for service and life-in-community will also be explored, and field education experiences incorporated into class discussion. This course fulfills the education and formation requirement but it does not fulfill the Theology Department distribution requirement. 3 credits.
Fall Long Term, 2011–2012; Ms. B. Lee

EF5459 Rhythms of Prayer in the Christian Tradition
Students will spend three weeks in the intensive reading of classical texts on prayer, as well as reflect prayerfully on themes that emerge from those texts. The first week will be spent orienting students to a variety of prayer traditions in the history of the church, through a close reading of texts. Week two will occur on a retreat site, off campus, where students will be able to engage in daily rhythms of prayer, reading, and worship. By week three, we will have returned to campus, to continue reflection on both text and practice; we will also interpret the first two weeks of learning, in light of future steps for personal growth and ministry. Enrollment is limited to fifteen students. This course fulfills the education and formation requirement. 3 credits.
Spring Short Term, 2011–2012; Ms. B. Lee

Pastoral Care and Specialized Ministries

PC1200 Introduction to Hospital Visitation
This course will offer a basic introduction to theological reflection and practical skills needed to negotiate the hospital setting. Issues to be discussed include caring for patients undergoing chemotherapy, caring for families involved in making end-of-life decisions, managing a crisis in the emergency room, and dealing with infectious disease, especially as it relates to self-care. Helping a family make decisions pertaining to nursing home placement, hospice, and organ donation will also be addressed. A local hospital will serve as the training site for portions of this course. This course does not fulfill the pastoral care requirement. 2 credits.
Fall Short Term, 2010–2011; Ms. D. Davis

PC4110 Summer Clinical Pastoral Education
Supervised clinical pastoral education full time in various types of hospitals and other health and welfare institutions, under the guidance of chaplain-supervisors approved by the Association for Clinical Pastoral Education. Enrollment in a one-semester course in pastoral care during the academic year prior to the summer is required. Limited to Th.M. candidates, seniors, and middlers. This course does not fulfill Practical Theology Department distribution requirements. 3 credits and 1 ACPE unit.
Summer, 2010; Staff and Supervisors
Summer, 2011; Staff and Supervisors

PC4111 Yearlong Clinical Pastoral Education
Supervised clinical pastoral education in various hospitals and other health and welfare institutions on a part-time basis (16 hours per week) during the academic year. Supervision is under the guidance of chaplains approved by the Association for Clinical Pastoral Education. Requirements include a written appraisal at the end of the spring semester and enrollment in a one-semester course in pastoral care during the year. Limited to Th.M. candidates, seniors, and middlers. This course does not fulfill Practical Theology Department distribution requirements. 3 credits and 1 ACPE unit awarded only at the end of the second semester.
Fall Long Term and Spring Long Term, 2010–2011; Chaplain Supervisors

PC5202 Theory and Practice of Pastoral Care
Focus on the congregation's ministry of pastoral care, the art of theological interpretation in pastoral care, and caring for yourself in the context of the ministry's demands. Various topics include: bereavement and loss, suffering, depression, alcoholism, sexual abuse and domestic violence, and pastoral care to families. This course fulfills the pastoral care requirement. 3 credits.
Spring Short Term, 2010–2011, Ms. Hunsinger
Spring Long Term, 2011–2012; Ms. Hunsinger

PC5242 Sexuality and the Christian Body
Conceptions of spirit and flesh in Christian history and theology, examined in light of current controversies surrounding sexuality in the church, with implications throughout for pastoral care and counseling around sexual concerns. This course fulfills the pastoral care requirement.
3 credits.
Spring Long Term, 2011–2012; Mr. Dykstra

PC5250 Marriage and Family in the Christian Community
This course is a study of marriage and family within the Christian community. Biblical and theological reflection will be combined with psychoanalytic, family systems, and interpersonal communications theory to provide a varied set of perspectives by which to think about pastoral care and counseling to couples and families in the contemporary world. This course fulfills the pastoral care requirement. Enrollment is limited to twenty-four students. 3 credits.
Spring Long Term, 2010–2011; Ms. Hunsinger

PC5253 Pastoral Care of Adolescents
Examines theoretical and clinical approaches to pastoral care and counseling with young people in church and community. Consideration will be given to the adolescent self in various cultural contexts, thus enabling students to gain understanding and competence for entering diverse situations of adolescent crisis and need. Case studies derived from contemporary young adult literature will be incorporated throughout. This course fulfills the pastoral care requirement. 3 credits.
Spring Long Term, 2011–2012; Mr. Dykstra

PC5266 Pastoral Care of Men
This course examines theoretical and practical concerns in pastoral care and counseling with men. Particular emphasis is on struggles of men in arenas of work, parenting, intimacy, faith, and friendship, as well as on unique dilemmas of male ministers today. This course explores images of masculinity in the biblical witness and in contemporary culture. This course fulfills the pastoral care requirement.
3 credits.
Fall Long Term, 2010–2011; Mr. Dykstra

PC5285 Pastor as Person
Examines aspects of the self-experience of ministers and the formation of pastoral identity, integrity, and leadership. The development of essential communication skills in relation to various forms of pastoral care and counseling (crisis, bereavement, premarital, couples, children, and family) is emphasized throughout, toward enabling flexibility, confidence, and sound theological assessment for entering diverse situations of need in parish and institutional settings of ministry. This course fulfills the pastoral care requirement. 3 credits.
Fall Long Term, 2010–2011; Mr. Dykstra

PC5305 Poetry and the Care of Souls
Exploration of the potential contribution of contemporary poetry to pastoral care by sensitizing pastors to such issues as the embodiment of language; the experiences of alienation, otherness, and loss; the recovery of repressed childhood experiences; the therapeutic value of self-confession; and poetic images of God. This course fulfills the pastoral care requirement. 3 credits.
Fall Long Term, 2010–2011; Mr. Capps

PC5330 Sleep, Surrender, and the Sabbath
This course examines struggles of autonomy and surrender by means of recent scientific research on sleep and dreams, reflection on the nature of the unconscious from biblical and psychological perspectives, and consideration of a resurgent interest in the theology and practices of the Sabbath. Sleep and Sabbath observance paradoxically contribute to personal formation in part by regularizing experiences of self-surrender. The course considers implications throughout for contemporary pastoral care with individuals and congregations. This course fulfills the pastoral care requirement. 3 credits.
Spring Long Term, 2010–2011; Mr. Dykstra

PC5360 The Self in the System
This course explores tensions between the individual and the community in various traditions of clinical psychology and Christian theology and seeks to broaden repertoires of pastoral care and counseling skills through theological reflection on and practical immersion in diverse clinical styles involving client-centered, family systems, and brief solution-focused and paradoxical approaches. This course fulfills the pastoral care requirement. 3 credits.
Fall Long Term, 2011–2012; Mr. Dykstra

PC5461 Pastoral Care and the Life Cycle
This course presents Erik H. Erikson's life cycle model as a conceptual framework for understanding the opportunities and challenges of adolescence, young adulthood, adulthood, and old age, and for insights into the intentions and goals of pastoral care ministry in congregational and other institutional settings. Connections will be drawn between his life stages and both the journey of life metaphor in popular Christian writings and Christian models of moral struggle. The course also focuses on Daniel J. Levison's life structure model, considering its emphasis on adult developmental issues, gender, and its implications for young clergy. This course fulfills the pastoral care requirement. 3 credits.
Spring Long Term, 2010–2011; Mr. Capps

PC5480 Compassionate Communication: A Spiritual Practice
Based on Marshall Rosenberg's model of nonviolent communication (NVC), this course will focus on basic skills and theological reflection related to developing compassionate communication in the church: listening with empathy, speaking honestly, mediating conflict, responding to criticism, working through congregational impasses, and building teamwork for common tasks. Experientially based; includes role plays, journaling, small group work, structured exercises. This course fulfills the pastoral care requirement. Enrollment is limited to thirty-two students. Pass/D/Fail only. 3 credits.
Fall Long Term, 2010–2011; Ms. Hunsinger

Speech Communication in Ministry

SC1100 Spring Play Seminar
Textual analysis of the play to be produced by the Speech area of the Practical Theology Department in the subsequent spring long term. The issues raised by the playwright, explicitly and implicitly, the linguistic concerns, and the theological world of the play will be explored. Textual survey and analysis will range from the meaning of a single word to the atmosphere of the whole work. The class will attempt to develop a consensual twenty-first-century. interpretation of the text. Ideas as to how the thematic content of the text can be realized in production will be explored. The course will culminate in a written reflection or the presentation of a speech or scene from the play. This course is not a prerequisite for audition for the speech production of the play in the spring, nor is it limited to those planning to be in the speech production. 1 credit.
Fall Short Term, 2010–2011; Mr. Lanchester

SC2101 Speech Communication in Ministry I
Weekly workshops on speech communication in the context of ministry emphasizing critical and empathic study of biblical and other literature as encountered in the spoken word. Exploration of principles involved in perceiving and expressing denotative and connotative meaning through verbal, vocal, and physical gesture. Development of skill in technical, theoretical, and theological evaluation of one's own work and the work of others. In addition to weekly workshops and required outside reading, required lecture-demonstrations may be scheduled live or by video at the discretion of the professor. Required of all junior M.Div. and M.A. candidates. Students are expected to remain in the same section both semesters for SC2101 and SC2102. Each section is limited to eight students. 1 credit.
Fall Long Term, 2010–2011; Speech Staff
Fall Long Term, 2011–2012; Speech Staff

SC2102 Speech Communication in Ministry II
Weekly workshops offering practical exploration of the interpretive and theological dynamics in speaking scriptural and other texts, and in presenting one's own creative work. Continuing attention to vocal and physical gesture and the evaluation of one's own work and the work of others. In addition to weekly workshops and outside reading, lecture-demonstrations may be scheduled live or by video at the discretion of the professor. Students are expected to remain in the same section as SC2101. Required of all junior M.Div. candidates. Prerequisite: SC2101. Each section is limited to eight students. 1 credit.
Spring Long Term, 2010–2011; Speech Staff
Spring Long Term, 2011–2012; Speech Staff

SC3340 Practical Theology as Drama
Dramaturgical and theological analysis, criticism, and production of a play from the repertory of religious drama. Admission to course by audition. Variable credit, 3, 2, or 1 credit.
Spring Long Term, 2010–2011; Mr. Lanchester

SC/WR3391 Word and Act: Sacraments, Funerals, Weddings
Administration of the sacraments of baptism and communion, and leadership in the conduct of marriage and funeral services. Particular attention is given to non-verbal elements. Includes case analysis of pastoral situations and the preparation and presentation of complete services for Christian marriage and memorial services (i.e., witness to the resurrection). Lecture-demonstration, workshops, videotaping, and critique. Prerequisite: SC2102. 1 credit.
Fall Long Term, 2010–2011; Mr. Brothers
Fall Short Term, 2010–2011; Mr. Brothers

SC/PR3460 Preaching the Sermon
In a workshop setting, the relationship between speech performance, content, form, style, and context in preaching will be explored. Particular attention will be given to introductions and conclusions, writing for the ear, preaching with and without a manuscript, visual and vocal engagement, body movement, confidence, and authenticity in the role of the preacher. Each student will be provided with a digital video recording of her/his final sermon. Limited to eight students per section. Prerequisite: SC2101. 2 credits.
Fall Long Term, 2011–2012; Mr. Brothers

Preaching

PR2100 Introduction to Preaching
An intensive introduction to preaching and the designing and delivery of sermons. Weekly sessions include lectures, discussion, and/or student preaching with critique. Required of M. Div. middlers. Prerequisite: SC2101 and SC2102. Pass/D/Fail only. 3 credits.
Fall Long Term, 2010–2011; Ms. Brown/Mr. Frymire; Mr. LaRue
Spring Long Term, 2010–2011; Ms. Brown; Mr. Frymire
Fall Long Term, 2011–2012; Mr. LaRue; Mr. Frymire
Spring Long Term, 2011–2012; Ms. Brown; Mr. Frymire

PR3261 Exploring Women's Preaching Traditions
Students will study major theological themes, hermeneutical strategies, and rhetorical characteristics of the preaching of Christian women, consulting both primary sources and recent scholarly studies of women's preaching. Students will compose sermons that draw on the distinctive themes and strategies of this body of work. Two sermons will be preached in class. This course fulfills the Practical Theology distribution requirements. Prerequisite: PR2100. Enrollment is limited to eighteen students. 3 credits.
Spring Long Term, 2010–2011; Ms. Brown

PR3280cc Preaching in a Global Context—Travel Course
This course will focus on preaching in diverse contexts through dialogue with Indian professors and students, sermons they will preach in Indian Christian communities, as well as exposure to and interaction with the broader Indian culture. The goal is to gain some understanding of how the Christian gospel might address matters of poverty, the environment, immigration, the global economy, health care, education, and so forth in a developing nation such as India, thus enabling students to preach on these topics with integrity both abroad and at home in the North American context. This course fulfills the Practical Theology Department distribution requirements. 3 credits.
Spring Short Term, 2010–2011; Mr. LaRue

PR3400 Creativity in Preaching
This course is designed to deepen the theological insights of preaching students and to sharpen the creative skills that relate to their homilectical work. Special attention will be given to creativity in the use of language, development of the sermon's form, and issues relating to drama and performance in preaching. Enrollment is limited to sixteen students. Pass/D/Fail. Prerequisite: PR2100. 3 Credits.
Fall Long Term, 2010-2011; Mr. Jeffrey Frymire
Fall Short Term, 2011-2012; Mr. Jeffrey Frymire

PR3440 Introduction to Narrative Preaching
This course is designed to deepen the theological and practical insights of preaching students and to sharpen the narrative skills that relate to their homiletical work. Special attention will be given to performance theory in preaching, the creating of perspective as an exegetical exercise, the development of character and plot in first person narratives, and issues related to originality, creativity, and novelty in preaching. 3 Credits.
Spring Short Term, 2010-2011; Mr. Jeffrey Frymire
Spring Short Term, 2011-2012; Mr. Jeffrey Frymire

PR/SC3450 Preaching, Passion, and the Spirit
A pneumatologically focused exploration of the theology, theory, and practice of preaching. Attention will be given to the preacher's call and spirituality, theology of the Spirit and of the Word, and empathic and pathetic embodiment of the Word. The relationship of these to sermon language, content, structure, and performance will be discussed. Includes the preparation and delivery of sermons. Enrollment limited to eighteen students. Prerequisite: SC2101, SC2102 and PR2100. 3 credits.
Fall Long Term, 2011–2012; Mr. Powery

PR5240 From Text to Sermon
This course will focus on the movement from biblical texts to sermons on those texts. Several types of text will be examined, such as historical narrative, proverb, miracle story, parable, lament, and epistle. Enrollment limited to twenty-five students. Preference given to those closest to graduation who are concentrating in the field. Prerequisite: PR2100. 3 credits.
Fall Short Term, 2010–2011; Mr. LaRue

PR5381 Preaching Redemption in Contemporary Contexts
Design and delivery of sermons that deal with the saving significance of God's redemptive work in the life, death, and resurrection of Jesus, with special emphasis on issues surrounding interpretation in sermons of the saving significance of Jesus' death. Discussion of readings, construction of three sermons (two delivered in class, with critique). Enrollment limited to eighteen students. Prerequisite: PR2100 (or equivalent for Th.M. candidates). Th.M. candidates will prepare an additional essay on problems of soteriology in preaching. 3 credits.
Spring Long Term, 2011–2012; Ms. Brown

Worship

WR1100 Chapel Choir
Introduction to fundamental musical resources used in Christian worship. The focus of the course is on the function and creative use of the hymnal, the psalter (metrical and responsorial), global music, and service music. Open upon vocal placement with instructor. May be repeated for a maximum of 2 credits. 1 credit each semester.
Fall and Spring Long Terms, 2010–2011; Mr. Tel
Fall and Spring Long Terms, 2011–2012; Mr. Tel

WR3101 Introduction to Christian Worship
A survey of the history, practice, and theology of Christian worship, with particular attention to ecumenical developments in North American contexts. Topics will include the service of the Word, the celebration of baptism and the Lord's Supper, weddings, and funerals. Must be taken with one of the following for a minimum of 3 credits total: Christian Worship and Artistic Languages, Christian Worship and the Presbyterian Tradition, Christian Worship and the Methodist Tradition, Christian Worship and the Lutheran Tradition, Worship in the African American Traditions, Worship as Resistance, or Word and Act in Christian Worship. 2 credits.
Fall Long Term, 2010–2011; Ms. Angela Hancock
Fall Long Term, 2011–2012; Ms. Brown

WR3103 Christian Worship and the Presbyterian Tradition
Christian worship as practiced in the Presbyterian Church (USA), with special attention to the Book of Confessions, the Directory for Worship, the rites of ordination, and the liturgical responsibilities of the ministerial office. Strongly advised for those preparing for ordination in the Presbyterian Church (USA). Prerequisite: WR3101. 1 credit.
Fall Short Term, 2010–2011; Mr. David Davis
Fall Short Term, 2011–2012; Staff

WR3104 Christian Worship and the Lutheran Tradition
Christian worship as practiced in the Evangelical Lutheran Church in America, with special attention to the services and sacramental rites in the Lutheran Book of Worship and Evangelical Lutheran Worship and the liturgical responsibilities of the pastoral office. Strongly advised for those preparing for ordination in the Evangelical Lutheran Church in America. Prerequisite: WR3101. 1 credit.
Fall Short Term, 2010–2011; Mr. Rorem

WR3105is Christian Worship and the Methodist Tradition
Christian worship as practiced in the United Methodist Church, with special attention to the history of Methodist worship, the United Methodist Hymnal, Book of Worship, By Water and the Spirit (a United Methodist understanding of baptism and Christian initiation), This Holy Mystery (a United Methodist understanding of Holy Communion) and the liturgical responsibilities of the pastoral office. Strongly advised for those preparing for ordination in the United Methodist Church or pan-Methodist denominations. Prerequisite: WR3101. 1 credit.
Fall Short Term, 2010–2011; Mr. Alfred Day

EF/WR3220cc Study Abroad in Taizé
Week one of this intensive course will take place on the Seminary campus, and survey the history and philosophy of the Taizé community with consideration of its influence on North American worshiping communities. Attention will be given to performed liturgy (word, music, gesture, silence, space), spirituality, mission, and the discipleship of youth and young adults. During week two students will be on location, immersed in the Taizé community (Taizé, France). This will be followed by several days of seminars in Geneva, Switzerland. Seminar readings, lectures, and discussions will focus on possible applications of the students' experiences at Taizé to the contexts of North American congregations. Enrollment is limited to six students. 3 credits.
Spring Short Term, 2010-2011; Ms B. Lee and Staff

WR3145 Collaborative Preparation for Worship
A practice-based study of collaborative worship preparation. Enrollment for the course will draw from Master of Divinity students (Princeton Theological Seminary) and Master of Sacred Music students (Westminster Choir College of Rider University). Through lectures, seminars, readings, and common participation in seminary chapel services, students will explore models and strategies for pastors and church musicians to prepare collaboratively for worship. 1 credit.
Spring Long Term, 2011–2012; Mr. Tel

WR3146 Musical Resources for the Congregation
An exploration of the clergy's role in fostering congregational involvement in church music. The focus of this course will be on the use of the psalter and hymnal in planning and leading corporate worship. Other components of this course include clergy-musician relations, issues in the accompaniment of congregational song, and theological reflection on musical style. 1 credit.
Fall Long Term, 2010–2011; Mr. Tel

CH/WR3150is The Liturgical Year: History and Theology
Theologically the Christian faith takes time seriously on the grounds that God has taken it seriously. Historically Christians have devoted considerable effort to understanding and practicing the worship of God in the time(s) in which they live. The course provides an overview of the historical and practical developments of Sunday and daily worship, the Easter and Christmas cycles, holy days and piety, with their biblical and theological and cultural sources and/or influences. Group and individual projects and applications are significant components. This course fulfills Practical Theology Department distribution requirements, but it does not fulfill any church history requirements. 3 credits.
Spring Long Term, 2010–2011; Ms. McKee

WR3321 Worship in the African American Traditions
A study of the history, theology, and practice of African American worship with particular attention to the seven major denominations in the United States. An examination of contemporary trends in praise and worship, music, preaching styles, and orders of service including funerals, weddings, and special day services. 3 credits.
Fall Long Term, 2011–2012; Mr. LaRue

EF/WR3339is Baptism and the Ministry of Education and Formation
This course will provide participants with opportunities to explore the interplay of theologies of baptism, Christian education, and the Christian life. Particular attention will be given to the formational, educational, and ethical dimensions of baptism. Historical and theological awareness will fund critical and constructive considerations of the aforementioned interplay in contemporary contexts of ministry. This course fulfills the education and formation requirement or Practical Theology distribution requirements. 3 credits.
Fall Short Term, 2010–2011; Mr. Mikoski

WR3380cr Worship as Resistance
A study of Christian worship through theological, ethical, and pastoral lenses with particular attention to the relationship between corporate worship and social witness in the world. Includes an exploration of the way in which practices such as preaching, singing, and communion may function as acts of resistance against racism, sexism, classism, and other social injustices. 3 credits.
Spring Long Term, 2011–2012; Mr. Powery

Departmental Faculty

Michael Allen Brothers, Assistant Professor of Speech Communication in Ministry. M.A., Northwestern University; M.Div., Th.M., Ph.D., Princeton Theological Seminary. His interests include the relationship between performance studies, narrative, improvisation, preaching, and worship. (Presbyterian)

Sally A. Brown, Elizabeth M. Engle Associate Professor of Preaching and Worship. M.Div., Gordon-Conwell Theological Seminary; Ph.D., Princeton Theological Seminary. Her research interests include the impact on contemporary preaching theory and practice of feminist/womanist, post-liberal, and post-structuralist biblical interpretation; the challenges of interpreting the cross as a redemptive symbol in a world of violence; and the relationship between preaching and ecclesial formation, particularly ethical formation. (Presbyterian)

Kenda Creasy Dean, Professor of Youth, Church, and Culture, M.A., Miami University; M.Div., Wesley Theological Seminary; Ph.D., Princeton Theological Seminary. Her special interests include the relationship between practical theology, adolescence, and culture, the practices of the church, and spiritual formation. (United Methodist)

Robert Craig Dykstra, Charlotte W. Newcombe Professor of Pastoral Theology. M.Div., Ph.D., Princeton Theological Seminary. His special interests include pastoral care and counseling, developmental theory and self psychology, and the integration of biblical and theological precepts with contemporary research in the human sciences. (Presbyterian)

Nancy Lammers Gross, Arthur Sarell Rudd Associate Professor of Speech Communication in Ministry. M.Div., Ph.D., Princeton Theological Seminary. Her research and teaching interests include hermeneutical issues in oral interpretation of the proclaimed word of God and the special concerns women face in embracing their bodies as the instrument God has chosen for proclaiming the word. (Presbyterian)

Deborah van Deusen Hunsinger, Charlotte W. Newcombe Professor of Pastoral Theology. M.Div., Yale University Divinity School; M.Phil., Ph.D., Union Theological Seminary in New York. She is interested in interdisciplinary approaches to pastoral care and counseling, in particular the relationship between Christian theology and psychotherapeutic theory and practice. (Presbyterian)

James Franklin Kay, Joe R. Engle Professor of Homiletics and Liturgics. M.Div., Harvard University Divinity School; M.Phil., Ph.D., Union Theological Seminary in New York. His research and teaching interests are in the theology and practice of preaching and worship, the history of homiletics, and the Bible's apocalyptic and narrative forms and their significance in preaching. (Presbyterian)

Cleophus James LaRue Jr., Francis Landey Patton Professor of Homiletics. M.A., Baylor University; M.Div., Ph.D., Princeton Theological Seminary; D.D.(Hon.) Coe College. His research and teaching interests focus on the origin and development of African American preaching. He is also investigating the impact of social location and racial particularity on contemporary homiletical theory. (Baptist)

Bo Karen Lee, Assistant Professor of Spirituality and Historical Theology. M.Div., Trinity International University; Th.M., Ph.D., Princeton Theological Seminary. (Presbyterian)

Gordon Stanley Mikoski, Assistant Professor of Christian Education. M.Div. and M.A., Princeton Theological Seminary; Ph.D., Emory University. His research interests include Christian education and the doctrine of the Trinity, sacraments and Christian education, and philosophies of practical reason in relation to practical theology. (Presbyterian)

Richard Robert Osmer, Thomas W. Synnott Professor of Christian Education. M.Div., Yale University Divinity School; Ph.D., Emory University. His teaching and research interests lie in historical and theological perspectives on the church's teaching ministry. He is also interested in constructive work in the area of practical theology. (Presbyterian)

Luke A. Powery, Perry and Georgia Engle Assistant Professor of Homiletics. M.Div., Princeton Theological Seminary; Th.D., Emmanuel College, University of Toronto. His research interests include preaching, worship, pneumatology, performance studies, and culture, particularly expressions of the African diaspora. (Baptist)

Martin T. Tel, C.F. Seabrook Director of Music. M.M., University of Notre Dame; M.A., Calvin Theological Seminary; D.M.A., University of Kansas. His research interests include church music philosophy and developments in congregational singing, particularly within the Reformed traditions. (Reformed)

The Institute for Youth Ministry

IYM1101 Princeton Forum on Youth Ministry
This course involves full participation in and reflection on the Princeton Forum on Youth Ministry, April 25-28, 2011. Students will attend the Princeton Lectures on Youth, Church, and Culture and participate in a three-session extended seminar relating a theological discipline to youth ministry, five one-session electives exploring specialized subjects in practical theology, and a precept with the instructor. Emphasis will be on the integration of theology and practice. Faculty and lecturers at this conference include PTS faculty, faculty from other seminaries, and experienced pastors. Students are expected to participate in conference worship as well as the lectures and courses. Pass/D/Fail only. Enrollment is limited to fifteen students. 1 credit.
Spring Short Term, 2010–2011; Ms. Dean

Ministry Leadership

ML4100is First Call: Living into a Pastoral Identity
The course focuses on critical knowledge and skills that will be useful in moving successfully into interviewing, negotiating, and beginning a first call to pastoral ministry, and leadership in a congregation. The student will further the process of developing a contextual theology for ministry. The course will highlight four major elements, each of which will be considered in theological perspective: Starting Strong, Leading/Managing, Self-Care, and Spiritual Development. Primarily designed for senior M.Div. students who anticipate being called to congregational ministry, this course assumes a firm theological understanding as well as practical skills in preaching, teaching, and pastoral care giving. Attention will be given to diverse contexts of ministry. This course will not meet Practical Theology Department distribution requirements. This course will be open to all M.Div. students, but preference will be given to graduating seniors. Enrollment is limited to thirty students. Pass/D/Fail only. 3 credits.
Fall Short Term, 2010–2011; Mr. Olson and Staff

Field Education

FE2121 Summer Field Education (Church Requirement)
Supervised ministry in a church setting selected from a pool of approved sites. Full-time work for a period of ten-to-twelve weeks takes place under the direction of a pastor. Work must include preaching twice, participation in worship services, pastoral care, and teaching. Pass/D/Fail only. 2 credits.
Summer, 2010–2011; Ms. D. Davis
Summer, 2011–2012; Ms. D. Davis

FE2101 Summer Field Education
FE3101 Summer Elective Field Education
Supervised ministry in a church or specialized ministry setting selected from a pool of approved sites. Full-time work for a period of ten-to-twelve weeks takes place under the direction of a pastor or agency supervisor. Pass/D/Fail only. 2 credits.
Summer, 2010–2011; Ms. D. Davis
Summer, 2011–2012; Ms. D. Davis

FE2122 Academic Year Field Education (Church Requirement)
Supervised ministry in a church setting selected from a pool of approved sites. Students work a minimum of ten hours onsite, with preparation and work not to exceed fifteen hours each week, for a total of thirty weeks over two semesters. Work must include preaching twice, participation in worship services, pastoral care, and teaching. While students register for one FE credit each semester, the two credits will not be awarded until successful completion of the placement at the end of the spring semester. Pass/D/Fail only. 2 credits.
Full Year, 2010–2011; Ms. D. Davis
Full Year, 2011–2012; Ms. D. Davis

FE2102 Academic Year Field Education
FE3102 Elective Academic Year Field Education
Supervised ministry in a church or specialized ministry setting selected from a pool of approved sites. Students work a minimum of ten hours onsite, with preparation and work not to exceed fifteen hours each week, for a total of thirty weeks over two semesters. While students register for one FE credit each semester, the two credits will not be awarded until successful completion of the placement at the end of the spring semester. Pass/D/Fail only. 2 credits.
Full Year, 2010–2011; Ms. D. Davis
Full Year, 2011–2012; Ms. D. Davis

FE2123 Full-time Ministry Internship (Church Requirement)
Full-time ministry for a nine-to-twelve month period takes place at a church setting selected from a pool of approved sites. Work must include preaching twice, participation in worship services, pastoral care, and teaching. While students register for one FE credit each semester, the two credits will not be awarded until successful completion of the placement at the end of the spring semester. Pass/D/Fail only. 2 credits.
Full Year, 2010–2011; Ms. D. Davis
Full Year, 2011–2012; Ms. D. Davis

FE2103 Full-time Ministry Internship
FE3103 Elective Full-time Ministry Internship
Full-time ministry for a nine-to-twelve month period takes place at a church or specialized ministry setting selected from a pool of approved sites. FE2103 is for field education credit and FE3103 is for elective credit. While students register for one FE credit each semester, the two credits will not be awarded until successful completion of the placement at the end of the spring semester. Pass/D/Fail only. 2 credits.
Full Year, 2010–2011; Ms. D. Davis
Full Year, 2011–2012; Ms. D. Davis

FE2104 M.S.W. Field Education
FE3104 Elective M.S.W. Field Education
Pass/D/Fail only. 2 credits.
Full Year, 2010–2011; Ms. D. Davis
Full Year, 2011–2012; Ms. D. Davis

FE2110 Summer Field Education: Clinical Pastoral Education
FE3110 Summer Elective Field Education: Clinical Pastoral Education
Clinical Pastoral Education (CPE) is considered a specialized ministry and can be used to satisfy a field education requirement. During the summer, students work full time in various types of hospitals and other health and welfare institutions, under the guidance of chaplain-supervisors approved by the Association for Clinical Pastoral Education (ACPE) or the College of Pastoral Supervision and Psychotherapy (CPSP). Students are strongly encouraged to enroll in a one-semester course in pastoral care during the academic year prior to the summer placement. Students may submit a CPE learning plan in place of the learning/serving covenant. The CPE final evaluation with field education supplemental questions is submitted as the field education appraisal. Pass/D/Fail only. 2 credits and 1 ACPE or CPSP unit.
Summer, 2010–2011; Chaplain Supervisors
Summer, 2011–2012; Chaplain Supervisors

FE2111 Academic Year Field Education: Clinical Pastoral Education
FE3111 Elective Field Education: Clinical Pastoral Education
Considered a specialized ministry, Clinical Pastoral Education (CPE) may be used to satisfy the academic-year field education requirement. Sixteen hours per week are spent in various hospitals and other health and welfare institutions working under the guidance of chaplain-supervisors approved by the Association for Clinical Pastoral Education (ACPE) or the College of Pastoral Supervision and Psychotherapy (CPSP). Students are strongly encouraged to enroll in a one-semester course in pastoral care prior to the CPE placement. A CPE learning plan may be submitted in place of the learning/serving covenant. CPE evaluations plus field education supplemental questions are submitted in place of Princeton Seminary field education appraisals. 1 ACPE or CPSP unit is awarded only at the end of the second semester. While students register for one FE credit each semester, the two credits will not be awarded until successful completion of the placement at the end of the spring semester. Pass/D/Fail only. 2 credits.
Full Year, 2010–2011; Ms. D. Davis
Full Year, 2011–2012; Ms. D. Davis

FE3105 Practicum: Theological Reflection on the Practice of Ministry
This two-semester course is open to students enrolled in field education placements. Using a praxis-based model of education, students learn how to approach their ministry theologically. The class serves as a mentor group within which students can process their field education experience. Case studies rooted in the participants' field education experiences will provide the basis for theological reflection. Presentations on the core tasks of practical theological interpretation and methods of contextual analysis, as well as the students' spiritual autobiographies, will enrich the material drawn from praxis. This course will meet in a two-hour block, every other week. Yearlong course. Pass/D/Fail only. 1 credit awarded at the end of the spring semester.
Full year, 2010–2011; Ms. D. Davis and Staff

Denominational History, Theology, and Polity

DP1201 Presbyterian Church Polity
An introduction to the theology and practice of Presbyterian polity. Lectures, class discussions, and small group work will focus on and amplify the contents of the Book of Order, for the purpose of helping students to apply the principles of Presbyterian polity with pastoral sensitivity. Pass/D/Fail only. 2 credits.
Fall Short Term, 2010–2011; Mr. H. Dana Fearon
Fall Short Term, 2011–2012; Staff

DP1205 Baptist History, Theology, and Polity
This course is designed to deepen one's knowledge of Baptist principles, history and mission, to understand more fully the unities and diversities of Baptist life in the past and present, to learn more about some historical Baptist leaders, men and women, to become more aware of the various theological traditions among Baptists, to reflect on the development of Baptist polity as it shapes church practices today, to become aware of the Baptist contribution to the Christian community, and to help prepare for ministry among and for Baptists of various backgrounds. 2 credits.
Spring Short Term, 2010–2011; Mr. Peter Wool
(Offered once every two years.)

DP1206 United Church of Christ Polity
In this course, participants will acquire knowledge of the history, polity, and theology of the United Church of Christ and its predecessor denominations, apply that knowledge to issues in the life of the UCC, and become familiar with the polity and practice of ministry in the UCC. 2 credits.
Spring Short Term, 2011–2012; Staff
(Offered once every two years.)

DP1207 Lutheran Church Polity
This yearlong course is designed to introduce students, who either intend to enter a professional ministry of the Lutheran Church or are otherwise interested in Lutheran church life, to the theological, confessional, and institutional bases of existing Lutheran church bodies in the United States of America, especially the ELCA. Discussions, readings, and written assignments are part of a process of paradigmatic exposure to the sources and resources of Lutheran ministries. The sessions of the fall semester focus on the relevant documents and resource materials. The sessions of the spring semester apply the theoretical framework to selected cases in the practice of ministry. While students register for one credit each semester, the two credits will not be awarded until successful completion of the course at the end of the spring semester. Pass/D/Fail. 2 credits.
Fall Long Term and Spring Long Term, 2011–2012; Staff
(Offered once every two years.)

DP1211 United Methodist Studies: Polity
Required of all United Methodist students pursuing ordination or diaconal ministry. The course will examine the development of church government and structure from a historical and theological perspective and will use the Discipline and Book of Resolutions as working handbooks for mission and ministry. 2 credits.
Spring Short Term, 2010–2011; Mr. Alfred Day
(Offered once every two years.)

DP1212 United Methodist Studies: History and Doctrine
Required of all United Methodist students pursuing ordination or diaconal ministry. An intensive study of the origins of United Methodist doctrinal heritage in the theology of John Wesley, the development of that heritage in Methodist, Evangelical and United Brethren churches in the generations that followed, the distinctive marks of that heritage, as well as current official doctrinal standards. 4 credits.
Fall Long Term, 2011–2012; Staff

DP1213 Anglicanism
The purpose of this course is to identify and explore the distinctive contribution of Anglicanism to the history, theology, and liturgy of the church; and to enable Episcopalian/Anglican students to study the ecclesiastical character and theological foundations of their denomination. The course is divided into three parts: 'Lex orandi, lex credendi,' the Book of Common Prayer as a theological affirmation; Anglican theology of the sacraments; and Anglican identity, i.e., the history, constitution, and character of the Anglican Communion. 1 to 3 credits.
Spring Short Term, 2010–11; Mr. Graham

Ph.D. Seminars

Entering Ph.D. students may, upon petition and by recommendation of the director of Ph.D. studies, be admitted to a summer course of independent reading and language study before their first year in residency.

Preparation for Graduate Teaching: Several opportunities are available for doctoral students to prepare for teaching in institutions of higher education.

PHD8200 Graduate Teaching Colloquium
Designed to introduce Ph.D. students to the theory and practice of teaching in institutions of higher education, with emphasis on the mastery of a variety of teaching approaches. The colloquium meets monthly during the evening and focuses on topics such as the following: the art of lecturing, cultural-and gender-based learning styles, designing a course syllabus, the role of the teacher in higher education, the empowerment of the learner, non-traditional teaching approaches, and grading/evaluation. The colloquium may be taken during or after course work. Participants must have taken the Graduate Teaching Workshop. Students will register for the colloquium with the registrar. Upon its satisfactory completion, it will be entered on their transcript, and they will receive a letter describing the course for their permanent file. No academic credit awarded.
Fall Semester, 2010–2011; Mr. Mikoski



PHD8100 Graduate Teaching Workshop
Designed for students who will be leading preceptorials, the workshop focuses on helping them gain knowledge and experience in leading a discussion. Topics include the role of preceptorial discussion in relation to course lectures, different types of discussion methods, a typology of questions, and process skills useful in keeping a discussion going. One session will focus on gender and cultural issues relevant to discussion and will include examination of the Seminary's sexual harassment and romantic relations policies. The workshop is required of all teaching fellows and consists of three sessions prior to the beginning of classes. Ordinarily, it is taken prior to the second year of class work and will be entered on the student's transcript.
Fall Semester, 2010–2011; Mr. Mikoski

PHD9000 Summer Pre-Seminar Independent Study
A pre-seminar course of independent reading and language study available to newly admitted Ph.D. students as preparation for beginning seminar work the following September. Description of individual study program to be submitted to the director of Ph.D. studies for approval.
Summer, July–August 2010; Ms. McVey
Summer, July–August 2011; Ms. McVey

Biblical Studies

OT9001 Readings in West Semitic
Designed to enable doctoral students to maintain proficiency in the reading of the various ancient West Semitic dialects (other than biblical Hebrew) of the Levant (e.g., Ugaritic, Aramaic, Phoenician). Reading topics will be announced each semester and various members of the Old Testament faculty will undertake joint responsibility for organizing and leading the course. Open to qualified M.Div. and Th.M. students with permission of the instructors. The course does not fulfill Biblical Department distribution requirements. Pass/D/Fail only. 1 credit.
OT9003 Fall Long Term, 2010-2011; Staff
OT9004 Spring Long Term, 2010-2011; Staff
OT9005 Fall Long Term, 2011–2012; Staff
OT9006 Spring Long Term, 2011–2012; Staff

NT/OT9014 The Old Testament in the New
Investigation of the complex relationships between Israel's scriptures and early Christian writings, with the goal of examining such topics as intertextuality, the significance of the Septuagint for the Christian Bible, biblical theology, canon, and Jewish/Christian relations. 3 credits.
Spring Semester, 2010–2011; Mr. Wagner

OT9020 Biblical Theology I (Old Testament)
The seminar will focus on the problematics of Old Testament theology in light of the methodological challenges of post-Enlightenment historical consciousness and critical historical approaches to Old Testament traditions and Israel's faith. Emphasis upon the history of research as well as on contemporary proposals. 3 credits.
Fall Semester, 2011–2012; Mr. Olson

OT9045 Job
This seminar provides an in-depth orientation to critical issues in Job studies, including textual criticism, philology, poetics, genres, theology, and the history of consequences (interpretation, reception, and effects).
Spring Semester, 2011–2012; Mr. Seow

OT9090 Old Testament Research Colloquium
Set to meet six times over two semesters, this graduate seminar will provide participants with opportunities to explore various aspects of Old Testament research through papers, prepared responses, and discussions. The goal of the seminar is to foster scholarly research and discourse that are creative, rigorous, and collegial. 2 credits total over two semesters.
Fall and Spring Semesters, 2010–2011; Staff
Fall and Spring Semesters, 2011–2012; Staff

OT9100 Literary Approaches to Old Testament Interpretation
A study of more recent developments in the literary study of Old Testament texts (structuralism, deconstruction, reader response, canonical analysis). Consideration of the interplay of these approaches with other historical-critical methods of exegesis. 3 credits.
Spring Semester, 2010–2011; Ms. Lapsley

NT/OT9014 The Old Testament in the New
Investigation of the complex relationships between Israel's scriptures and early Christian writings, with the goal of examining such topics as intertextuality, the significance of the Septuagint for the Christian Bible, biblical theology, canon, and Jewish/Christian relations. 3 credits.
Spring Semester, 2010–2011; Mr. Wagner

NT9019 The Dead Sea Scrolls
An intensive study of the Dead Sea Scrolls in relation to archaeology, scribal practices, paleography, "biblical" manuscripts, "apocrypha and pseudepigrapha", the Greek manuscripts, biblical interpretation, history of the Yahad, sectarian compositions, sapiential texts, gender, magic and the demonic, prayer, liturgy, calendar, and halakah. 3 credits.
Fall Semester, 2010–2011; Mr. Stuckenbruck

NT9020 Biblical Theology II
A review of the history of research, the background of major theological concepts, an examination of the diverse theologies, and a search for the heart of biblical theology. 3 credits.
Spring Semester, 2011–2012; Mr. Black

NT9021 Earliest Christianity in its Greco-Roman Context
Exploration of the Hellenistic and Roman worlds as context for the rise and development of earliest Christianity. Topics to be addressed include political and economic history, social relations, and Hellenistic-Roman philosophy and religion. Intensive reading in primary and secondary sources. 3 credits.
Spring Semester, 2011–2012; Mr. Parsenios

NT9022 Early Jewish Apocalyptic Texts
A critical introduction to the theologies of major Jewish apocalyptic writings composed during the Second Temple period, based on a study of text- and source-critical problems, literary design, 'authorial' claim, and major themes, including evil, clash of cultures, human nature, covenant faithful community, cosmology, biblical interpretation, eschatology, heavenly beings, and divine agents. 3 credits.
Fall Long Term, 2011–2012; Mr. Stuckenbruck

NT9023 Pseudepigrapha
A study of the apocalypses, testaments, legends, wisdom texts, and psalms in the Old Testament Pseudepigrapha in their context in the Holy Land and adjacent countries from circa 300 BCE to 200 CE. The student will learn how and in what specific ways these writings help us clarify the history of Jews before 200, how they reveal the perception of God's word and clarify the theologies in Early Judaism. The documents will be read in English, and according to the students' ability in Hebrew, Aramaic, Syriac, and Greek. 3 credits.
Fall Semester, 2011–2012; Mr. Charlesworth

NT9045 Studies in the Epistles of Paul
A research seminar that considers selected literary, theological, and/or historical issues in the undisputed Pauline letters. 3 credits.
Spring Semester, 2010–2011; Ms. Gaventa

NT9049 Studies in Mark
A review of recent Markan research and investigation into selected issues of literary analysis, theological interpretation, and historical reconstruction. 3 credits.
Fall Semester, 2010–2011; Mr. Black

History and Ecumenics

CH9023 Ephrem the Syrian, His Symbolic Theology, and His Influence
Study of Ephrem's literary corpus in his fourth-century context, followed by consideration of his influence. Like Syriac Christian tradition as a whole, his life and work were in many respects at the crossroads: 1) at the geographical boundary between the Roman and Sassanid Empires in a time of war, 2) at the intersection of religious boundaries--among them rabbinic Judaism in its Babylonian environment, Zoroastrianism, Manichaeism, and Nicene and Arian forms of Christianity, 3) at the intersection of literary categories, such as Syriac and Greek, poetry and prose. Strongest in his own Syriac tradition, Ephrem's influence extends to Greek, Latin, Coptic, Ethiopic, Armenian, Slavonic, Arabic, and, possibly, Indian and Chinese Christianities as well as to early Islam. Cross-cultural and inter-religious aspects of his life and work will be explored. 3 credits.
Spring Semester, 2010–2011; Ms. McVey

CH9025 Medieval Theological Literature
Topic of the seminar for fall 2011 is Hugh of St. Victor's *De sacramentis* and Hildegard of Bingen's Scivias. Recent surveys of medieval theological literature, for an overview of the field. 3 credits.
Fall Semester, 2011–2012; Mr. Rorem

CH9032 Worship: Liturgy, Ritual, and Piety in the Reformation
Among the most visible changes of the Reformation period, which affected the entire population of Western Europe, were those in worship. Theology was vital for reforms of worship, but continuities and discontinuities in liturgy and piety affected much besides doctrine and had wide-ranging implications for all of religious life and practice. The early modern period was also a time of significant changes in Western views of ritual. The seminar will address issues of worship in the full range of Christian traditions (traditional medieval through Radical and Puritan) during the "long sixteenth century," drawing on social history/ ritual studies as well as theology, liturgy, and piety. 3 credits
Fall Semester, 2011–2012; Ms. McKee

CH9033 Calvin and the Classical Reformed Tradition
An examination of the theological, institutional, and pastoral development of the classical Reformed tradition in the context of early modern (Reformation) history. Particular attention will be devoted to John Calvin's teaching and practice of ecclesiology and ministry. 3 credits.
Fall Semester, 2010–2011; Ms. McKee

CH9071 Protestant Theological Education and American Christianity
An examination of Protestant theological education in America from the late eighteenth through the twentieth century, with particular emphasis upon the history of Princeton Theological Seminary. Attention will be given to the ways in which theological education sought to shape its religious, intellectual, and cultural contexts and in turn was shaped by them. 3 credits.
Spring Semester, 2010–2011; Mr. Moorhead

CH/EC9080 Seminar on Popular Spiritual Movements in Southeast Asia
This course explores the theme of present-day "popular spiritual movements" in Malaysia, Singapore, and Indonesia. This research aims to study how local Christian communities re-establish their reference points amid the challenges of nation building and of identity formation in multiethnic societies. The seminar explores issues on concepts, sources, and methods for this research, and on the wider missiological implications for the study of world Christianity. 3 credits.
Spring Semester, 2010–2011; Mr. Michael Poon

HR9035 World Christianity through the History of Religions
Collectively and individually, "conversion" is a multidirectional process found throughout religious history. In the academy, a lively debate has been conducted about the nature and determinants of conversion. The seminar will assess a variety of theoretical models, historic and contemporary, from those that are common in biblical studies to those that are constructed by the social sciences, the "cognitive" model of Africanist Robin Horton for example. Phenomenologically, 'conversion' occurs in all religious contexts, not only to and from Christianity but also from and to all other religions; thus, the approach will be comparative in outlook. The seminar's prime concern, however, is theory and methodology for understanding Christianity's emergence in the global South, through 'conversion'; there, the dominant context is ordinarily shaped by traditional religions, Buddhism, Hinduism, and Islam. 3 credits.
Spring Semester, 2010–2011; Mr. Young

Theology and Ethics

PH9030 Wittgenstein on Religion
The aim of this seminar is to give students an informed and mature understanding of the later philosophy of Ludwig Wittgenstein and its relation to the study and practice of theology. Seminar participants will engage Wittgenstein's Philosophical Investigations, together with substantial selections from his other later writings; explore the implications of his philosophical program for thinking about religion and theology; and consider critically the "Wittgensteinian" approach to religion developed by D.Z. Phillips and others. 3 credits.
Spring Semester, 2011–2012; Mr. Graham

PH9040 Hume and Nietzsche: Christianity's Philosophical Critics
In the history of philosophy two figures stand out as the most challenging critics of the Christian religion, David Hume (1711–1776) and Friedrich Nietzsche (1844–1900). Both present serious challenges to Christian faith that call for a response, but are not easily answered. The purpose of this course is to enable students both to understand fully the nature and the force of these challenges and to be able to formulate cogent responses. 3 credits.
Fall Semester, 2010–2011; Mr. Graham

ET9020 Types of Christian Ethics
This course lays a foundation for understanding the discipline of Christian ethics. Drawing on and adjusting H. Richard Niebuhr's typology in The Responsible Self, we will analyze the work of representative thinkers of different types of ethics: Roman Catholic moral theology (Thomas Aquinas), utilitarian ethics (John Stuart Mill), deontological ethics (Immanuel Kant) and contextual ethics (Dietrich Bonhoeffer, Paul Lehmann, and Stanley Hauerwas). We will also examine the relationship between ethics and dogmatics (Karl Barth) and the moral implications of the doctrine of sin (Reinhold Niebuhr). Students will write a book review, lead a seminar discussion, and write a final paper. 3 credits.
Spring Semester, 2011–2012; Ms. Duff

TH9011 Methods in Religious and Theological Studies
The course surveys and provides critical analysis of contemporary theological methods, as informed not only by classical norms, but also by perspectives from theories of religion and from the recent theoretical contributions of postmodernism, hermeneutical phenomenology, sociology of knowledge, post-liberalism, feminist theory, cultural studies, post-colonialism, political and liberation thought. 3 credits.
Fall Semester, 2010–2011; Mr. Taylor

TH9015 The Cappadocians
The fourth is arguably the most creative theological Christian century. The Cappadocian Fathers, Basil of Caesarea, Gregory of Nazianzus, and Gregory of Nyssa exemplify Platonic Christianity at its height. The course examines central Cappadocian writings, understood in their historical context to assess the contribution of this strand of Christian thought to both spirituality and doctrine. 3 credits.
Spring Semester, 2010-2011; Ms. Charry

TH/ET9050 Election and Ethics in Church Dogmatics II/2
A close study of Karl Barth's attempt to integrate divine election into the doctrine of God and the implications of this move for his understanding of the "command of God" (the first part of his ethics). 3 credits.
Spring Semester, 2011-2012; Mr. Bowlin and Mr. McCormack

TH9056 Theology and the Challenge of Interdisciplinary Reflection
Focus on the unique place of theology in the current interdisciplinary and cross-cultural conversation. The special challenge will be to revision the public nature of theological reflection in a pluralist, postmodern context where rigid, modernist disciplinary distinctions seem to be breaking down and new spaces open up for theology's conversation with contemporary culture. In dialogue with contemporary theologies, philosophy, and philosophy of science, a theory of interdisciplinarity will be developed that will enable theologians to enter interdisciplinary conversations with personal faith commitment intact, while at the same time transcending the boundaries of disciplinary and cultural traditions. 3 credits.
Spring Semester, 2011–2012; Mr. van Huyssteen

TH9085 Theological Anthropology
A constructive and interdisciplinary study of what it means to be human. Focusing upon both traditional and contemporary literature, the seminar addresses the themes of creation, image of God, sin, and redemption. Attention is given to how beliefs about anthropology relate to other theological topics (e.g., revelation, soteriology, pneumatology, and eschatology), with a view toward equipping doctoral students to take comprehensive examinations in the area of systematic theology. 3 credits.
Spring Semester, 2010–2011; Mr. Johnson

TH9090 Seminar in Missional and Ecumenical Theology: The Missional and Ecumenical Legacy of John Mackay
In view of the publication of the publication of the biography of John Mackay by John Metzger, the seminar will explore the ongoing significance of Mackay's missiological and ecumenical publications in the light of the various contexts within which he worked. 3 credits.
Fall Semester, 2011–2012; Mr. Guder

Practical Theology

PT9000 History and Method of Practical Theology
A study of essential readings in the history and method of practical theology, including emerging contemporary investigations. Constructive positions are developed by the students for discussion in the seminar. 3 credits.
Fall Semester, 2011–2012; Mr. Mikoski

PT9012 Theories of Interpretation and Constructive Practical Theology
This seminar aims (a) to familiarize participants with major nineteenth and twentieth century works in hermeneutics, including those of Schleiermacher, Gadamer, and Ricoeur, as well as representative essays in postmodern interpretation theory; and (b) to help participants develop skills in the critical assessment and appropriation of this work in constructive practical theology. Skills of critique and appropriation will be developed through readings in the secondary literature, assessment of works in practical theology distinguished by their use of recent interpretation theory, and a constructive proposal relating contemporary hermeneutics to preaching, Christian education, or pastoral theology. 3 credits.
Fall Semester, 2010–2011; Ms. Brown

PT9019 History of Christian Formation and Education: Apostolic Era to the Reformation
Examination of key persons and texts in Christian formation and education from the close of the Apostolic age to the Reformation. Attention will be given to the interplay between liturgy and pedagogy, and between theory and practice of faith formation. 3 credits.
Fall Semester, 2010–2011; Mr. Mikoski

PT9022 With Piety and Learning: Practical Theology at Princeton Theological Seminary 1812-present
In concert with the bicentennial celebration of the seminary, this seminar will explore the history of practical theology at Princeton Theological Seminary as an ever-evolving case study. The seminar will trace the lineaments of practical theology and its constituent disciplines as it has been understood across two centuries of theological education. The seminar will draw upon the co-authored book With Piety and Learning: The History of Practical Theology at Princeton Theological Seminary by the instructors for the seminar. Additionally, selected primary texts from such figures as Archibald Alexander, Charles Erdman, and Seward Hiltner will be examined. Contemporary voices and perspectives from the seminary's current Department of Practical Theology will be brought into the conversation toward the end of the seminar. The seminar may admit a select number of M.Div. students with permission of the instructors. 3 credits.
Spring Semester, 2011–2012; Mr. Mikoski and Mr. Osmer

PT9024 Practical Theology and Empirical Research
Explores the role of empirical research in practical theology. Introduces students to theory and practice of quantitative and qualitative research. Students will design and conduct research, focusing on their specific areas of interest in practical theology. 3 credits.
Fall Semester, 2011–2012; Mr. Osmer

PT9028 Theories of Teaching in America: 1860–present
This course will consider contemporary theories of teaching in America from the late nineteenth century through the present, from Bushnell through contemporary theories of informal learning. Special attention will be given to the influence of these theories on approaches to Christian formation and discipleship, and vice versa. Students will examine their own approaches to Christian formation in light of the theoretical literature. 3 credits
Fall Semester, 2011–2012; Ms. Dean

PT9029 Coming of Age in the Culture of Creativity: Popular Culture and Christian Formation
A critical interpretation of theories of creativity and their potential for shaping faith communities, especially with young people. Focus on the collaborative and participatory nature of popular culture, and the relationship between practical theology, creativity, and aesthetics in the young church. Special attention given to theological interpretations of the relationship between divine and human creativity (including von Balthasar, Sayers, Barth, Bonhoeffer, Tillich, Loder, Kauffman, Suchocki) and the practical effects of these perspectives on Christian formation. 3 credits.
Spring Semester 2010–2011; Ms. Dean

PT9042 Advanced Pastoral Counseling
Provides doctoral students in Pastoral Theology the opportunity to acquire pastoral counseling experience under the guidance of an experienced pastoral counselor with supervisory credentials as a component of their ongoing research.

Registration must be approved by the student's faculty advisor. Course may be repeated. For further information, contact Professor Dykstra. 3 credits.
Upon approval; Mr. Dykstra

PT9045 Interdisciplinary Approaches to Trauma
This seminar will focus on the power of Christian theology, psychotherapy, and restorative justice as interpretive frameworks for illuminating and ameliorating trauma. The seminar will engage current research in neuroscience, selected psychoanalytic texts, and restorative justice approaches toward understanding the impact of trauma on individuals and groups. These frameworks will be brought into conversation with Christian theology and Christian practices as normative points of reference for thinking about the emotional and spiritual healing of persons in extreme or prolonged affliction. An area seminar in Pastoral Theology.
Spring Semester, 2011–2012; Ms. Hunsinger

PT9055 Theology and Pastoral Counseling: An Interdisciplinary Approach
Examination of methodological issues in the relationship between depth psychology from an object relations perspective and Christian theology from a Barthian perspective as they apply to the theory and practice of pastoral counseling. 3 credits.
Fall Semester, 2010–2011; Ms. Hunsinger

PT9060 The Care of Souls
A survey of the care of souls from biblical times to the present, with particular attention to dynamics of change and transformation, the impact of unconscious processes, and assumptions of health and salvation undergirding pastoral care and counseling in various epochs and cultures. An area seminar in pastoral theology. 3 credits.
Spring Semester, 2010–2011; Mr. Dykstra

PT9066 Technologies of the Self
Analysis of the self, including conceptions of its madness and technologies for its transformation from biblical, theological, historical, and psychological perspectives relevant to contemporary pastoral theology. The relation of self to soul and the implications of imago Dei will shape the seminar discussion. Readings in Foucault, Kohut, LaCugna, Lifton, Moltmann, Ricoeur, Rogers, Weiss, and others. 3 credits.
Spring Semester, 2011–2012; Mr. Dykstra

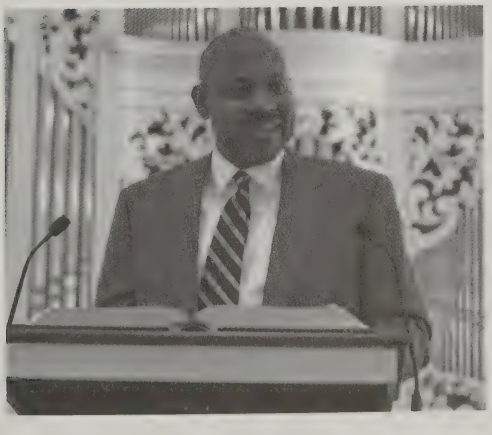
PT9074 Homiletical Theory I: From Antiquity to the Enlightenment
A study of representative texts from the classical rhetorical tradition, the history of preaching, and the history of theology formative for the development of homiletical theory. Among thinkers, preachers, or movements examined are Aristotle, Cicero, and Quintilian, Origen and Chrysostom, Augustine, scholasticism and the preaching orders, Luther and Calvin, Puritanism and Anglicanism, and Fénelon and the court of Louis XIV. 3 credits.
Fall Semester, 2010–2011; Mr. Kay

PT9075 Homiletical Theory II: From the Enlightenment to the Present
A study of representative texts formative for the development of modern homiletical theory. Among thinkers, preachers, or movements examined are representatives or heirs of the Scottish Enlightenment, Romanticism and Revivalism, dialectical and kerygmatic theologies, and the New Hermeneutic and the New Homiletic. 3 credits.
Spring Semester, 2010–2011; Mr. LaRue

PT9077 Practical Theology and the Human Sciences in Dialogue
Examines diverse models of interdisciplinary thinking in which practical theology is brought into conversation with the arts and sciences. Gives special attention to the theme of evil in theology, literature, and social science. 3 credits.
Fall Semester, 2010–2011; Mr. Osmer

PT9081 Theology and Proclamation
An examination of the relation between theology and proclamation. Drawing upon theologians and homileticians representing major twentieth-century schools or movements, attention will be given to the ways theological perspectives shape the task, form, and content of proclamation and to the ways proclamation shapes the task, form, and content of theology. 3 credits.
Spring Semester, 2011–2012; Mr. Kay

PT9084 Speech Performance in Preaching
Critical theological appropriation of performance studies in speech for homiletical theory, practice, and criticism. Review of formative works in the performance of literature from the late nineteenth century to the present with attention to hermeneutical issues implicit in these works. Matters addressed include contributions to contemporary text performance studies from performance-oriented research in rhetoric and cultural anthropology, orality, interdisciplinary methodological questions, and current literature in performance approaches to preaching. 3 credits.
Spring Semester, 2011–2012; Mr. Brothers



Cleophus James LaRue
Francis Landey Patton Professor
of Homiletics

PT9085 Preaching the Gospel in Diverse Cultures
An examination of the diverse cultural and subcultural worlds of congregations, introduction to methods for "exegeting" them, and exploration into their significance for the theology of sermons and for the many forms of verbal and non-verbal communication through which they are proclaimed. Includes critical analysis of alternative models for contextualizing theology in light of which readings in congregational studies and intercultural communication will be considered. 3 credits. Fall Semester, 2011–2012; Mr. LaRue

Field Education

Field education is an integrative practice that uses the action/reflection model of adult education to unite the theological curriculum with experiential learning to form a holistic and comprehensive understanding of the Christian faith. Integration occurs as students practice the art of theological reflection while serving in churches, specialized ministries, and focused ministries such as teaching or international ministry. Field education is where theology and ministry merge as supervisor and student bring to bear the resources of the Christian faith, acquired through Seminary coursework and life experience, upon the practical decisions of ministry as they search for theological meaning in life.

Through field education, students grow in self-understanding, gain an awareness of the role of supervision in ministry, and develop overall competence in the practice of ministry. In addition to these overarching goals, the five specific outcomes for field education are self-awareness, relationship development, skill acquisition, testing and affirming vocational call, and integration of practice with theological understanding.

Within the first two weeks of the placement, the student and supervisor develop a learning/serving covenant that identifies specific, measurable, achievable, realistic, and transferable goals for each of the five aforementioned areas of development. A general description for the placement is tailored to meet the needs and desired outcomes for the student and the site. Weekly supervisory sessions enable the student and supervisor to track their progress using selected models for reflection. A formal assessment process by student and supervisor completes the placement.

In addition to integration of theology to practice, program outcomes seek to enable students to:

- Identify and enhance strengths and address weaknesses
- Develop leadership skills
- Become more adept at accomplishing the tasks of ministry
- Improve effectiveness in planning and communicating
- Engage a process of call clarification
- Become effective practitioners

Program

Some students enter seminary with a clear and specific sense of their vocation, while others are searching for clarity about the form of their ministry. Through ongoing discernment and practical experience, changes in vocational objectives occasionally occur. The field education program offers experiences that take into account the various needs of students while at the same time providing an integrated and consistent program. The program aims to expand students' vision of the church by exposing them to its mission and ministry in its ecumenical, cross-cultural, and racial/ethnic dimensions.

Every student must do one placement in a church. The second placement can also be in a church or in a specialized ministry setting, depending on the student's emerging call. Students are expected to complete one summer placement, which is a minimum of thirty-five hours each week for a minimum of ten weeks (350 hours), and one academic-year placement which is ten to fifteen hours each week for a minimum of thirty weeks (300 hours). Students are encouraged to seek different contexts for each placement and discouraged from seeking a placement in their home churches.

Ordinarily, field education is not done during the junior academic year. Typically the first placement is full-time during the summer after the first year and the second is part-time during the middler year. Each placement carries two semester hours of credit, resulting in the accumulation of the four required academic credits for field education.

All students engaged in a required field education placement during the academic year 2011–2012 will participate in theological reflection groups. The praxis-based model of education will be the pedagogical method. Field education advisors and experienced supervisors will facilitate the two hour seminar each month.

A Master of Divinity, Master of Arts, or dual-degree student may do a yearlong internship for two credits in place of either a summer or academic year placement. Yearlong intensive placements are usually done after the student has completed two years of theological education. Students have the option of doing additional field education placements for elective credit. As with required placements, two credits are awarded for elective field education placements.

Master of Divinity and Master of Arts students are required to register for field education courses each semester of participation, according to the procedures that govern the selection of academic courses. A grade of P (pass) or F (fail) is recorded at the end of the course. Additional information about field education can be found in the *Field Education Manual.*



Deborah Kerr Davis
Director of Field Education

Placement Opportunities

All field education placements are done in sites approved by the Office of Field Education under the direction of certified supervisors. There are several kinds of placements: churches and specialized ministries, clinical pastoral education, international placements, and placements that focus on the ministry of teaching. The pool of more than three hundred fifty churches and specialized ministries is representative of twenty-eight different denominations with locations in rural, suburban, urban, and metropolitan contexts. Specialized ministries include prisons, health institutions, community service agencies, educational institutions, retirement centers, and organizations for individuals with special needs. A clinical pastoral education (CPE) unit can satisfy one field education requirement. CPE placements are available in urban, rural, metropolitan, and suburban areas within commuting distance from the Seminary or during the summer in more than thirty states in the U.S. The Field Education Office provides opportunities for cross-cultural, racial/ethnic, and international placements. International placements are located in Africa, Asia, Europe, the Caribbean, and Latin and South America.

Field Education Advisement System

Upon entering the Seminary, each M.Div., M.A., and dual-degree student is assigned a field education adviser. Students are required to have two meetings per year with their adviser: the first one in October to discuss their call and general objectives in field education; the second one in January-February to focus on the type of field education placements they would like to pursue. Whenever possible, students are placed in settings of their own denomination. All programs for M.Div., M.A., and dual-degree students must be planned with the approval of their field education adviser and secured by April 1.

Events

The Field Education Office plans and sponsors several events for students and supervisors during the year, including orientation programs, training opportunities, and recruiting occasions for Clinical Pastoral Education and for placement. The leadership comes from the Seminary, the community, and the wider church.

Program for African American Studies in Ministry

The joint program between Princeton University's Center for African American Studies and Princeton Theological Seminary provides the opportunity for students (not more than twelve per year) to take up to two courses toward their Seminary degree requirements in the University program. Courses in the African American Studies Program at the University that may be taken for Seminary credit shall be designated by the Seminary's liaison officer for this program, Yolanda Pierce, Liaison with the Princeton University Center for African American Studies.

Women's Studies

The emphasis in Women's Studies is designed as a specialization area for M.Div. and dual-degree candidates. This provides students with the opportunity to work interdepartmentally on concerns of women in relation to ministry. In order to qualify for this emphasis, students must have at least six semester-length activities, including at least two Women's Studies courses (category 1), one paper (category 2), one extracurricular activity (categories 3–6), and two additional courses or activities. See the categories listed below:

1. Women's Studies courses taken (including those in which the student is currently enrolled)
2. Titles of papers written on the subject of women's issues for other classes and/or master's-level thesis work
3. Involvement with PTS committees concerned with women's issues
4. Participation in extracurricular activities, including volunteer and church work dealing with women's issues



Yolanda Pierce
Elmer G. Homrighausen Associate Professor of African American Religion and Literature and Liaison with the Princeton University Center for African American Studies

5. Involvement in field education placements that focus on ministry to/for women
6. Organization/implementation of new programs to meet needs of women in the community

If a Th.M., M.A., or M.A.T.S. candidate has taken at least three courses during his or her program that have women as a central focus, and has demonstrated an interest in women's issues through participation in at least one extra-curricular activity throughout the degree program, she or he may apply through the Women in Church and Ministry chair for a letter indicating that the program has included an emphasis in Women's Studies.

Contact the chair of WICAM for more information, and to be advised in the process.

Women's Studies Courses—Full (Entire course devoted to women-related topics)

OT3360	Old Testament, Women, and Cultural/Ecclesial Diversity
OT3466	Women in Old Testament Narratives
CH3217cc	Christian Women in the World of Late Antiquity
CH3218	Women Leaders of the Medieval Church
CH3213	Medieval Female Spirituality
CH/EC3338cc	Women in African Christianity
CH/EF3460is	Prayer and Spiritual-Devotional Life
CH3510	Women and Religion in Modern Europe
TH3466cr and is	Feminist and Womanist Theology
PR3261	Exploring Women's Preaching Traditions

Women's Studies Courses—Component (at least 1/3 of course devoted to women-related topics)

OT3437	Song of Songs
CH3215	Syriac Christianity and the Rise of Islam
CH3250	Holy Things: The Role of Objects in Medieval and Early Modern Christianity
CH3451	Popular Religion and Popular Culture in Modern Europe

Worship Studies

The emphasis in Worship Studies is designed for Th.M. candidates. This interdisciplinary perspective provides students with an opportunity to reflect on the church's liturgical life by drawing on course work from all departments of the theological curriculum.

Working with an adviser, students select from a variety of offerings those courses that will meet their purposes and interests, complement their educational objectives, and fulfill the requirements of their program. The registrar, in consultation with faculty, identifies courses each year that give particular or concentrated attention to worship in its many forms. Students may also elect other courses in which it is possible to focus on issues of worship. In addition, courses at Westminster Choir College of Rider University, particularly in the Department of Church Music, may be taken under the Seminary's inter-institutional arrangement.

Mission, Ecumenics, and History of Religions (MEHR)

The Mission, Ecumenics, and History of Religions program seeks to widen the horizons of preparation for ministry with interdisciplinary inquiry into the challenges and implications of the worldwide witness to the Christian faith. It includes three areas of emphasis: Mission (Theology and History), Ecumenics (Theology and History), and History of Religions. All three segments of the program are integrally interrelated. No one part can be studied in isolation, and all demand attention to the cultural and religious, social and political, and geographical contexts of world Christianity.

The program relates to all academic levels as a division of the History Department with an interdisciplinary link to the Theology Department. On the M.Div. level, in addition to various course offerings, field education may include approved internships at home or abroad with course credit where appropriate. The faculty also supervises elective senior research papers for either three or six credits.

Courses relating to MEHR emphasis are posted on the Registrar's web pages.

Religion and Society Program

Faculty: John Bowlin, W. Stacy Johnson, Yolanda Pierce, Mark L. Taylor (chair), Richard F. Young

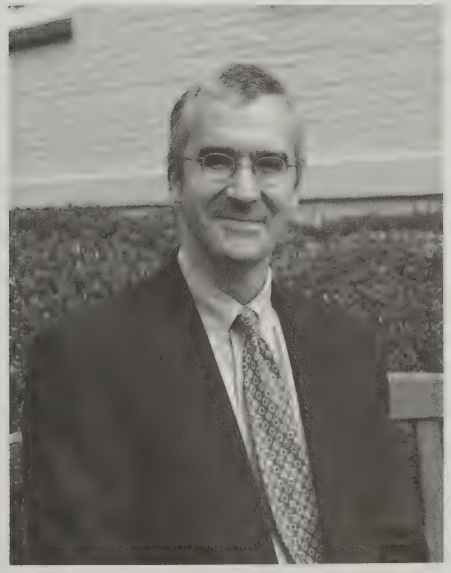
Two Conceptual Foci

The Religion and Society Program promotes interdisciplinary reflection that critically examines religious and social life. With "the religious" and "the social" as its two foci, the program equips master's-level and doctoral students with theoretical resources and diverse perspectives that enhance and deepen their theological studies and Christian practices in church and society. These foci are important for structuring the program's conceptual field and, especially, its qualifying exams.

Faculty Research Areas

The faculty of the Religion and Society Program also teach in the departments of the seminary, and bring to the Program different types of theoretical expertise and skills from the following research areas:

- Religious Studies (e.g. sociology of religion, history of religion, philosophy of religion)
- Social Sciences (e.g. sociology, anthropology, political science, economics)
- The Humanities (e.g. history, literature)
- Ethics (e.g. religious, social, theological)
- Theology (e.g. systematic, doctrinal, constructive)



John R. Bowlin
Rimmer and Ruth de Vries Associate Professor of Reformed Theology and Public Life

Interdisciplinary Ethos

The program fosters an interdisciplinary ethos at the master's level by supporting instruction on religious and social issues in the course offerings of all departments, and by sponsoring special campus events and ongoing seminars on key religious and social themes. The purpose of these efforts at the master's level is to help promote reflection on religion and social life, as they are informed by theological perspectives.

For doctoral students, this interdisciplinary ethos is more formally structured as a Ph.D. degree program in Religion and Society. Doctoral students are expected to pass four qualifying exams. One of these exams should be selected by examinees as their "theory and methods exam," in which they include special attention to theoretical and methodological options and debates pertinent to that exam.

1. RelReligion and Religions (demonstrates excellence in knowledge of religious studies and at least one non-Christian tradition)
2. Social Sciences or the Humanities (demonstrates excellence in one theoretical perspective on the social in either social science or the humanities)
3. Ethics (demonstrates excellence in the knowledge of religious, social, or theological ethics)
4. A Dissertation-related Theme or Problematic (demonstrates excellence in analyzing a theme or problem that will be significant in the writing of the dissertation)

The first two exams enable disciplined attention to the aforementioned two foci that set the conceptual field of Religion and Society. The third exam in ethics is required, because analysis of the moral life and ethical reflection upon it has been a key site wherein religious and social themes often intersect in theological studies and Christian practice. The fourth exam enables students to focus research and thinking about their dissertations. These exams are "qualifying" exams in that they certify readiness to proceed to the dissertation proposal and writing phases of the program; they do not aim to guarantee comprehensive readiness to teach in those areas.

Seminary and University Scholarship

Both master's-level and doctoral students are expected to learn from disciplines of the university, even as they focus those disciplines for distinctive concerns and contexts of Christian theological traditions. This program not only enables scholarship at the Seminary to sustain its own community of research into religious and social issues, it also serves a liaison function between the Seminary and Princeton University and, occasionally, between the Seminary and other nearby institutions.

U.S. and International Scholarship

The dual focus on religion and society, and its distinctive interdisciplinary work, has traditionally made the Religion and Society Program an important resource for international as well as U.S. scholars. The program places a high value on a functioning diversity of scholars from this country and from abroad, who come together to reflect critically on issues of justice and peace, and on human differences that are not only religious, social, and theological, but also cultural, political, and economic. Thus, the Religion and Society Program has traditionally sought to fuse rigorous reflection with social criticism and prophetic discourse.

Ph.D. Seminars Offered by Religion and Society Program Faculty:

HR9035 World Christianity through the History of Religions (Young)

TH9011	Methods in Religious and Theological Studies (Taylor)
ET9010	Aquinas on Law and the Virtues (Bowlin)
TH9085	Theological Anthropology (Johnson)
CH9072	Race, Racism, and Religion in America (Pierce)

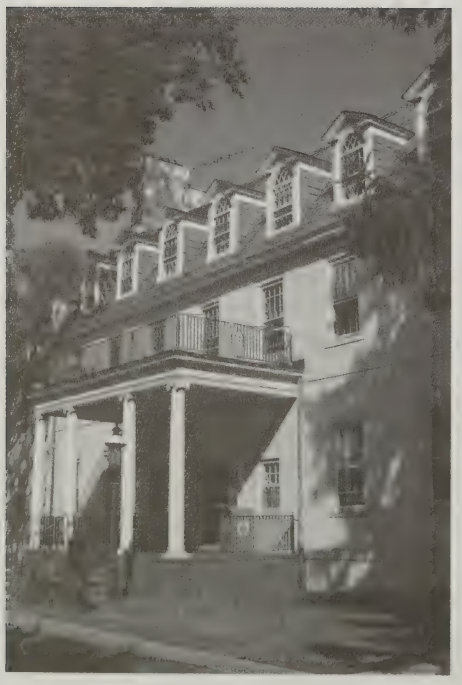
Master's-level Courses Offered by Religion and Society Program Faculty:

(Ph.D. students may take these courses for seminar credit, after the professor's approval and determination of advanced doctoral level requirements.)

ET3341cr	Ethics and Politics in Augustine (Bowlin)
TH3705cr	The Meaning of Revelation in a Postmodern, Post-Holocaust, Post-9/11 World (Johnson)
CH3625cc	African American Religious History (Pierce)
TH3444	Liberation Theology of Gustavo Gutiérrez (Taylor)
HR5338	Pluralism, Dialogue, and Witness (Young)
ET3361cr	War and Christian Conscience (Bowlin)
TH/ET3426cr	Theology and Ethics of Reinhold and H. Richard Niebuhr (Johnson)
CH3650	American Religion, American Literature (Pierce)
ET3340cr	Christian Ethics and Modern Times (Bowlin)
TH3390cr	Empire and Capital: Theological Considerations (Taylor)
HRCL3300	World Christianity through World Literature (Young)
ET5380cr	Friendship, Love, and Justice (Bowlin)
TH304	The Reign of God (Johnson)
TH3466cr	Feminist and Womanist Theologies (Pierce and Taylor)
TH3583cr	Critical Race Theory as Theological Challenge (Taylor)
HR350	Buddhism (Young)
ET3316cr	Ethics and the Problem of Evil (Bowlin)
TH3439	Systematic Theology of Calvin (Johnson)
NT/TH3279is	Cultural Hermeneutics—Ideology, Text, and Power (Taylor)
HR3345cc	Hinduism (Young)
SR3221	Secularization: An Introduction to the Debate (Fenn)
CH3670	Spiritual Autobiography (Pierce)
TH3475	Theology of Paul Tillich (Taylor)

The Tennent School of Christian Education

Pursuant to the action of the Presbyterian General Assembly of 1941, which recommended that colleges of Christian education belonging to the Presbyterian Church should become related to seminaries or colleges, negotiations were entered into between the Trustees of Princeton Theological Seminary and the Trustees of Tennent College of Christian Education in Philadelphia. Following these negotiations the Trustees of Tennent College decided to close the latter institution and to make over its assets in trust to Princeton Theological Seminary. The Seminary, on its part, agreed to carry forward the work of Tennent College on a graduate level, and to perpetuate the name of Tennent upon the campus of Princeton Theological Seminary and in the Seminary's annual catalogue. The Tennent School of Christian Education was inaugurated in September 1944.



Tennent Hall

cat1011

Seminary Resources

The Seminary Libraries

Princeton Theological Seminary Library consists of two connected buildings that function as a single entity. The Library now contains more than 1,200,000 bound volumes, pamphlets, and microfilms and offers substantial resources for theological study and research at all levels. Visit the Library home page at: libweb.ptsem.edu/default.aspx.

Speer Library, which opened in 1957 and is named in honor of the renowned missionary statesman Robert E. Speer, has space for 500,000 volumes. In addition to the Circulation and Reference departments, it houses the main reading room and several smaller study rooms and carrels. It also contains the Reigner Reading Room for Christian education; acquisitions, cataloging, and serials; administration offices; three classrooms, one of which can be divided in two; and meeting space for committees and outside groups.

The Reigner Reading Room, named for publisher Charles G. Reigner, houses an extensive collection of curriculum and educational materials to facilitate and enhance the church's educational ministry. The materials are available for student and faculty use and are also available at a yearly fee to church educators throughout the broader Princeton community.

Luce Library, dedicated in 1994 and named in honor of distinguished trustee Henry Luce III, accommodates an additional 300,000 volumes. It contains the Special Collections Department, the Karl Barth Research Collection, and the Abraham Kuyper Collection of Dutch Reformed Protestantism. In addition, it offers extensive facilities for Ph.D. candidates, lockable carrels, several rooms for seminars and for group or individual study, space for special projects that draw upon the resources of the library, and a meeting room.

Although popular works are not neglected, the Library's major objective is to acquire a broad representation of the scholarly works of theology worldwide. Primary sources are represented by original early editions or reprints as well as by modern critical editions. The strength of the libraries is maintained by the continuing acquisition of all major sets, new critical editions, microform collections, and scholarly monograph series currently published in the main fields of theological study. The library receives about 3,700 journals, e-journals, annual reports of church bodies and learned societies, bulletins, transactions, and periodically issued indices, abstracts, and bibliographies.

In addition, the Library includes valuable portions of the libraries of J. Addison Alexander, Samuel Agnew, Louis F. Benson, Elias Boudinot, John Breckenridge, Ashbel Green, William Henry Green, Alexander Balloch Grosart, John M. Krebs, Samuel Miller, Francis Landey Patton, William Buell Sprague, James Tanis, and Benjamin Breckinridge Warfield.

Several of the Library's collections are worthy of special note. Among them are the Karl Barth Research Collection, founded in 1997, which aspires to collect a copy of everything written by and about Karl Barth; and the Abraham Kuyper Collection of Dutch Reformed Protestantism, established in 2001, which aims to acquire a copy of every publication by the theologian and statesman Abraham Kuyper (1837–1920). In recent years, the Special Collections Department also has acquired the papers and libraries of Markus Barth and Thomas F. Torrance. The Louis F. Benson Collection of Hymnology, numbering more than 10,000 volumes, provides exceptional resources for the study of all fields of American and foreign hymnology. The Grosart Library of Puritan and Nonconformist Theology, acquired in 1885 and expanded regularly, now contains more than 5,000 volumes. The Sprague Collection is an unusually large collection of early American theological pamphlets. The Moffett Korea Collection contains more than 1,000 volumes related to Korean missions, history, and culture. The Agnew Baptist Collection features more than 2,000 volumes and 3,000 pamphlets dealing with the controversy regarding the proper form of baptism. The Latin American Periodical Collection, with more than 1,300 titles, is one of the largest collections of Spanish- and Portuguese-language theological journals outside of Latin America.



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Additional Information

Photocopying machines, located near the circulation desk of Speer Library, are available to patrons who wish to make photocopies of library materials that are in the public domain as well as single copies of copyrighted material, within the provisions of the principle of fair use. It is the patron's responsibility to be acquainted with and to comply with the copyright laws. Borrowing privileges are accorded to anyone who presents a current Princeton Theological Seminary identification card. Others may inquire at the circulation desk concerning borrowing privileges.

Online access to the library catalog is provided through the Voyager information system. Public terminals for the Online Public Access Catalog (OPAC) are located in the lobby and at various locations in the buildings. In addition, the library catalog is available on the Internet at http://catalog.ptsem.edu/cgi-bin/Pwebrecon.cgi?DB=local&PAGE=First. Various electronic research tools are available on the campus network, which also provides email capabilities and a gateway to resources in other institutions.

In accordance with the terms of an agreement between the Seminary and Princeton University, Seminary students and faculty are granted free use of the University library, subject to its rules.

Support

The Library is supported by an annual appropriation and by income from restricted endowment funds provided by Mrs. Elizabeth Parke Ballantine, Dr. Louis F. Benson, Mr. John G. Buchanan, Mrs. John F. B. Carruthers, Mary Cheves Dulles, Mr. and Mrs. Carl Egner, Dr. Katherine Finney and Mr. and Mrs. Thomas W. Finney, Miss Mabel Gillespie, Mr. John C. Green, the Reverend Samuel M. Hamill, Professor Theodore W. Hunt, Mrs. R. L. Kennedy, Mrs. Helen M. T. Locke, Mrs. Alice M. Newberry, Mrs. Charlotte W. Newcombe, Mr. John P. Orendorff, Messrs. R. L. and A. Stuart, Mr. William L. Ulyat, Miss Margaret I. Vaughan, and other alumni/ae and friends.

The Media Lab in the Academic Services Center

Located in the Academic Services Center in Speer Library, the Media Lab is a fully staffed, client-supported, state-of-the-art facility where students and faculty can learn and experience the many uses of new media in theological education.

The Media Lab offers an array of hardware and software resources for PC and MAC platforms. Workstations are equipped with a variety of peripheral devices such as scanners to accommodate book, document, photo, 35-mm slide, and filmstrip scanning, cassette decks for digitizing audio cassettes, a USB turntable for digitizing vinyl records, and pen tablets for working with mapping and drawing applications. Applications include audio- and video-editing, desktop publishing, slide show presentation design, photo editing, and PDF creation. Printing is available in color or grayscale for documents up to 8.5 inches x 14 inches. MAC laptops, digital video, digital still cameras, and digital voice recorders are also available to students, faculty, and staff for course- or business-related multimedia projects.

Workstations are available on a first-come, first-served basis. Appointments can be scheduled in advance to reserve a workstation specifically set up for a class-related or official Seminary business project. The Media Lab is staffed during hours of operation with attendants offering assistance as required to provide a level of comfort working with a particular application. Contact the Media Lab for more information regarding a limited number of paid student Media Lab attendant positions available each year to qualified applicants.

The Educational Media Center

Located on the ground level of Templeton Hall, the Educational Media Center is the site of various media services and facilities, including a media services support center; a combination listening and conference room; a production studio, which is also equipped as a "smart classroom;" and a campus cable TV system. Campus services include audiovisual assistance; media learning opportunities; audio- and video-recording services; videoconferencing; webcasting; web streaming; personal consultation on the selection and use of technologies for curricular needs; and production of original media resources.

The Listening/Conference Room is designed for reviewing resources; simple media duplication (including audio- and VHS-cassettes, CDs, and DVDs); and small-group project planning. It can also be reserved for practicing PowerPoint presentations and other course-related activities. (Individuals who use duplication equipment are responsible for observing all applicable copyright laws.)

The Educational Media Center Studio, in addition to video production use, doubles as a "smart classroom" and training center with twenty-station Internet access, wireless laptop computers, remote-controlled lighting, and presentation capabilities.

The Campus Cable TV System provides programming to the main Seminary campus as well as the West Windsor Campus. Main campus channels include local access programming and campus bulletin boards as well as cable and network channels. A variety of curriculum resources, announcements, and original programming are scheduled for broadcast on this system at designated hours.

Student job opportunities include a limited number of paid student positions available each year to qualified applicants. Applications and more information are available at the Educational Media Center in Templeton Hall.

Computer Resource Centers

Computer Resource Centers (CRCs) are located in Stuart Hall, Luce Library, and the Charlotte Newcombe Center on the West Windsor Campus. Each location is connected to the PTS network and contains laser printers. All offer word processing, and, with a PTS network account, Internet and email privileges. Network access is also available from all dormitories and apartments. The Computer Resource

Centers are staffed by student lab assistants, who are available to assist with file conversions, word processing problems, and Internet or email issues. Lab assistant hours are as posted.

Stuart Hall CRC is located on the lower level of Stuart Hall and is open twenty-four hours a day, seven days a week. The Computer Resource Center coordinator's office is located in the Stuart Lab. The CRC coordinator is available for assistance with file conversions, and for problem-solving. Stuart Hall CRC has sixteen PCs, three MACs, and two laser printers.

Luce CRC is located on the first floor in the Luce Library. It is open during library hours only. Luce CRC has thirteen PCs, two MACs, and two laser printers.

CRC at the CN Center is located at the Charlotte Newcomb Center on Emmons Drive. Eight PCs, two MACs, and two laser printers are available for use at this computer resource center. This CRC is open twenty-four hours a day.

Theological Book Agency

The Theological Book Agency is located on the ground floor of the Mackay Campus Center. In addition to providing the textbooks for all Seminary courses, the store maintains a wide selection of titles representing all fields of theological scholarship, as well as selected other fields related to ministry. The TBA is operated by Cokesbury.

Child Care

The Carol Gray Dupree Center for Children is located in the Charlotte Newcombe Center on Emmons Drive on the Seminary's West Windsor Campus. Licensed by the State of New Jersey, it offers full-day or half-day (morning sessions) daycare, September through June, and a summer session July through August, for children ages three months through pre-kindergarten. Daycare is available as space permits to children of all students, faculty, administrators, and staff. The Dupree Center's primary goal is to provide loving and quality care for each child as a unique and valuable member of the community. Social, physical, emotional, intellectual, and spiritual growth is provided for. Learning experiences appropriate for the developmental age of each child are provided daily in a loving, safe, and stimulating environment.

For more information concerning availability of places, costs, and registration, contact the Housing and Auxiliary Services Office. Space is limited.

Placement Services

The Office of Senior Placement works to assist master's-level students in preparation of dossiers and resumés and in finalizing their vocational plans in the variety of ministries available to graduates. It provides seminars and workshops designed to give practical information and skill training related to interviewing, resumé writing, and other vocational issues. The office welcomes individual churches, other governing bodies, and institutions to use campus facilities and staff expertise as they seek to fill vacant positions. In addition to circulating dossiers and resumés from graduating seniors, the office maintains a variety of resources for the placement process and an up-to-date listing of churches seeking to fill staff vacancies.

The Ph.D. Studies Office provides a placement service for Ph.D. candidates and graduates. At any time after successful completion of the comprehensive examinations, the candidate may prepare a dossier, consisting of resumé, personal statement, letters of recommendation, and the Ph.D. transcript. The dossier is kept on file in the Ph.D. Studies Office, and copies are forwarded at the candidate's request for a charge of $6 each.

Announcements of openings are posted on the bulletin board in the Ph.D. Studies Office and in the Ph.D. suite in Luce Library.

One-page resumés of candidates and recent graduates seeking placement are posted on the Seminary's web site (search on Ph.D. Jobseekers). The Ph.D. Studies Office circulates announcements of this posting to seminaries, colleges, and universities in North America and around the world.

The Writing Center

The Writing Center provides free tutorial services to master's-level students in need of improving their writing skills. Peer tutors help with brainstorming, drafting, organizing, revising, style and form, grammar, citations, and reference tools. It is not a proofreading or editing service. The center is open a variety of hours each week, generally by appointment, and maintains a library of books and computer programs helpful in honing writing skills. The center is a particularly valuable resource for students for whom English is a second language. Contact the Writing Center at writing.center@ptsem.edu.

Fees, Housing, and Meal Plans

Tuition and Fees for 2010–2011

All Seminary charges and fees are payable in U.S. funds. Foreign checks or money orders must have the U.S. bank with which they are affiliated printed on the check or money order.

Application fees vary by program. Please refer to the section in this catalogue that describes your program of interest.

Tuition

Based on fiscal year: July 1, 2010–June 30, 2011

Candidates for the M.Div., M.A., M.A.T.S. Degrees:
Annual full-time tuition, billed $5,000 each semester$10,000

Full-time students are those in the M.Div., M.A., M.A.(T.S.), and dual-degree degree programs and resident special students who are registered for a minimum of 9 credits. Those enrolled less than full time are charged by the credit at $445 per credit.

Full-time tuition permits a student to take 9 to 15 credits in the combined long and short terms of the fall and spring semesters. Credits in excess of 15 (which require prior approval by the Director of Academic Administration) will constitute "overload credits" and will be charged at $600 per credit. Additionally, students will be allowed to take up to 6 credits during the summer. Any out-of-pocket tuition expense specifically pertaining to summer credits will be refunded in the form of a tuition credit, provided full-time status is maintained (9 credits minimum) during both the ensuing fall and spring semesters. The reduction of tuition will be applied to the student's account one half at the end of each of the fall and spring semesters. Also, please note that for graduation purposes M.Div. candidates are required to be registered as full-time students for 6 semesters.

Candidates for the Th.M. Degree:
Annual tuition for the program completed in one academic year, assuming 12–15 credits per semester, billed $5,000 each semester$10,000

Th.M. candidates must be enrolled for 12 credits per semester to be considered full-time and Th.M. students enrolled for more than 15 credits in a semester will be charged the overload rate of $600 for each credit over 15.

Candidates for the Ph.D. Degree:
Annual tuition for a minimum of two years of resident study, billed $5,000 each semester$10,000

Reduced tuition for years 3, 4, and 5, after two years resident study, billed $410 each semester$820

Reduced tuition for subsequent years, billed $475 each semester$950

(These rates will be assessed each year at the then-current rate after the completion of residence until all requirements for the degree have been completed.)

PhD900 (pre-seminar summer independent study for entering students)$105.00

Under certain circumstances and with the approval of the director of Ph.D. Studies and the registrar, Ph.D. students may take courses during the first semester of their third year without additional tuition charges.

Candidates for the D.Min. Degree:
Currently enrolled students are allowed four years after the end of their third workshop in which to complete a final project. The first three years require no fee. If a fourth year is necessary, the candidate will be assessed a flat $1,000 non-refundable continuation fee. Should a candidate petition for and be granted a fifth year, an additional $1,000 continuation fee will be charged.

Non-degree students:
Non-degree students taking courses for academic credit on a part-time basis, who are not candidates for a Princeton Seminary degree, are charged on a per credit basis at.....$600

Regularly enrolled students in Princeton University, Westminster Choir College of Rider University, and New Brunswick Theological Seminary, when properly certified by the registrar, are admitted to classes without charge.

Interns:
Annual tuition.....$840
Interns are billed for 1 credit at $420 plus the basic fee each semester. Interns are certified as full-time students while on internship.

Unaffiliated Auditors:
Persons who, although neither students nor guests of the Seminary but with the necessary authorization, are attending classes, during either the fall or spring semester on a non-credit basis are charged per credit hour of class at$110

Current Annual Fees

Late Registration Fee $110
Charged to any continuing degree student who registers for the fall semester after 4:30 p.m. September 3, 2010, or registers for the spring semester after 4:30 p.m. December 14, 2010. No new registration or re-registration will be accepted after 4:30 p.m. on the fifth day of classes of a semester.

Drop/Add Fee $25
Charged to a student's account upon submission of a drop/add form.

Comprehensive Fee
Charged to all full-time students (billed $440 each semester) to partially defray the cost of student publications, technological services, educational media, cable television, counseling services $800

Basic Fee
Charged (billed $150 per semester) to all part-time students and interns; to partially defray the cost of student publications, technological services, and educational media, but does not cover access to Seminary-negotiated primary and urgent-need health care services, or counseling service..... $300

Parking and Transportation Fee
Charged (in the fall semester) to all resident Seminary students and commuters requiring a parking permit $100

Student Health Insurance
Annual premium for a single student (billed $1,242.50 per semester)..... $2,485
(Student rates are subject to adjustment in the event that the medical premiums charged to the Seminary are revised. Students may purchase coverage for dependents at additional charge.)

Graduation Fee
a. Candidates for Ph.D. and D.Min. degrees $100
b. Candidates for all other degrees and certificates $75

Transcripts and Ph.D. Dossiers
a. Transcripts, each $10
b. Dossiers, each $10

Diploma Replacement Fee $100

ID Card Replacement Fee $20

ID Card for Family Member $10

Student Mail Box Key Replacement Fee $15

Printing Charges
See the Computer Resource Handbook for Students, available from the Computer Resource Department on the lower level of Templeton Hall.

Housing and Meal Plans

Candidates for the Ph.D. degree are eligible to occupy Seminary accommodations during the first five years of their program. Candidates for the Th.M. degree ordinarily may occupy Seminary housing for one academic year only, based on availability, during which period they are expected to pursue a full-time program.

Security Deposits

Upon arrival, each dormitory resident shall be assessed a security/damage deposit of $150, and each apartment resident shall be assessed a security/damage deposit equal to one month's rent. The security deposit shall be returned after the tenant has vacated and after satisfactory inspection of the premises.

Dormitories (Single Students)
Room and board (21-meal plan)$7,730 ($3865 per semester)
Room and board (15-meal plan)$7,160 ($3580 per semester)

Students living in the dormitories are required to be on one of the room and board plans stated above, no exceptions. Rooms in the Seminary dormitories are furnished with bedframe, XL-twin-size mattress, , chest of drawers, chairs, desk, mirror, and bookcase. Bed linens, pillow, blankets, and towels must be provided by the student.

A single student on a regular program is expected to room in one of the Seminary dormitories.

A drawing for choice of rooms for current residents in the dormitories is held in late April or May, and remaining rooms are assigned to new students. Some single rooms ordinarily are available for incoming students with special needs.

Dormitory accommodations are intended primarily for students who are enrolled full time; however, provision occasionally may be made on a space-available basis for persons registered for part-time studies.

Dormitories are open for regular occupancy the Tuesday preceding the first day of classes for new students and the Wednesday preceding the first day of classes for returning students, and close at 10:00 a.m. on the Monday after Commencement. Dormitory occupancy will not be available during the summer months except for regularly enrolled summer students, based on availability.

Apartments

One-bedroom units..... $7,320 ($1220summer and $3050/fall and spring)
Two-bedroom units..... $9,300 ($1550/summer and $3875/fall and spring)
Two-bedroom shared (Witherspoon).....$4,800 ($800/summer and $2,000/fall and spring)
Three-bedroom units$11,340 ($1,890/summer and $4,725/fall and spring)
Three-bedroom shared$4,260 ($710/summer and $1,775/fall and spring)
Duplex units (three bedrooms)$13,380 ($2,230/summer and $5,575/fall and spring)

A large number of unfurnished apartments are located at the Charlotte Rachel Wilson complex at the West Windsor campus, approximately four miles from the main campus. They are available to married students with or without children and to single parents with dependents. Each unit contains a living room, dining area, kitchen, bath, and either one or two bedrooms. A smaller number of unfurnished apartments of varying sizes, some with provision for couples with children, are available on the Tennent campus. The Witherspoon apartments, located on the West Windsor campus, are available for single students only. Seminary apartments are rented to students under a lease arrangement. The period of the lease is from July 1 to June 30, except for the first year when the lease begins on September 1. Please note that waterbeds, laundry equipment, and space heaters are not permitted in Seminary apartments.

Although an increasing number of married students will occupy Seminary apartments, some families will find it desirable or necessary to secure accommodations in Princeton or the surrounding area. The Seminary maintains an Office of Housing and Auxiliary Services to assist couples in finding adequate accommodations, although final responsibility for obtaining such accommodations rests with the student. More complete information on lease terms is contained in the *Princeton Theological Seminary Handbook*. All inquiries concerning student housing, whether Seminary or off-campus, should be addressed to:

Director of Housing and Auxiliary Services
Princeton Theological Seminary
P. O. Box 821
Princeton, New Jersey 08542-0803

Meal Plans

The Seminary offers two meal plans, fifteen (15) and twenty one (21) meals, for dormitory residents.

Students on the twenty-one meal plan receive three meals a day, seven days a week. Students selecting the fifteen meal plan may choose any fifteen meals and need not choose the same meals every week. The meal plan schedule is as follows for 2010–2011:

Fall Semester
Begins: September 15 (for entering students), September 20 (for returning students)
Closed: November 25 through 28 (Thanksgiving break)
Closed: December 18through January 2 (Christmas break)
Ends: January 21

The Dining Hall is closed January 22 through 23for intersemester break and will be open January 24 through January 28 on a cash-only basis.

Spring Semester
Begins: January 31
Ends: May 17

The Dining Hall will remain open May 18 through 20 on a cash-only basis. During times when the dining hall is closed or there is no meal plan offered, please do not cook in your dormitory rooms, as it is a fire code violation. There are kitchenettes provided in Brown and Alexander Halls for cooking.

Room and Board during Summer Session

The Seminary offers only one meal plan during the summer session, fifteen (15) meals. Students on the fifteen meal plan receive three meals each day, Monday through Friday during the eight-week summer session.

A limited number of dormitory rooms may be available to single students in Seminary degree programs who find it necessary to remain in Princeton, even though they are not enrolled in the summer program. For further information, contact the director of housing and auxiliary services.

Financing Your Seminary Education

The purpose of the Princeton Theological Seminary Program for Student Financial Aid is to assist students in the educational preparation for ministry. We do this by providing fellowships, need-based grants, work opportunities, and loans to our eligible students. A more detailed breakdown of this eligibility by degree program is listed below. Students in every degree program qualify for:

Tuition Installment Plan (TIP)

Students who wish to pay all or any portion of their tuition and other charges on an installment basis may take advantage of this plan made available through Sallie Mae. Master's-degree students may pay tuition, room, board, fees, or Seminary rent in nine monthly installments, starting July 15 for a modest fee of $60 for each enrollment period (academic year). Plan brochures, which include an application, may be obtained from the Bursar's Office.

Federal Aid

The Seminary participates in three federal financial aid programs outlined below: the Federal Direct Loan, the Federal Perkins Loan, and Federal Work Study. These Title IV federal aid programs can be used to meet matriculated students' unmet financial need for the academic terms in which they are enrolled. International students do not qualify for federal aid. For more information about federal aid opportunities and the application process, please contact the Office of Admissions and Financial Aid.

Subsidized Federal Direct Loan

This need-based federal loan can provide up to $8,500 in loan assistance each academic year. Matriculated PTS students enrolled at least halftime may apply for this loan. Federal Direct Loans are made by the U.S. Department of Education and are processed through the Office of Admissions and Financial Aid. The interest rate for Federal Direct Loan borrowers is currently fixed at 6.8%. Students must pay a small origination fee to process a Federal Direct Loan. No interest accrues while the student continues to be enrolled in a program of study on at least a half-time basis. There is also a six-month grace period following the student borrower's last date of at least half-time attendance, in which no interest accrues. Repayment then begins on a monthly basis.

Unsubsidized Federal Direct Loan

If a student does not qualify for a Subsidized Federal Direct Loan, or has need beyond that which is covered by a Subsidized Loan, he/she may qualify for an Unsubsidized Loan. The same terms and conditions apply to this loan except that interest accrues while the student is still in school and during other grace and deferment periods.

Federal Perkins Loan

This loan is another need-based federally funded student loan. PTS students who are enrolled in a degree program and demonstrate a high degree of need may be considered for this campus-based federal loan. In this program, the federal government has provided the Seminary with the funds to lend to its neediest students. The Seminary awards Perkins loan to currently enrolled students based on need. The amount available and award maximums are based on the amount of anticipated collections from former students who are in repayment each year. The interest rate for the Perkins Loan is currently 5%. No interest accrues while the student is enrolled at least halftime. Student borrowers are entitled to a nine-month grace period after they cease to be enrolled on at least a half-time basis. Repayment then begins. Borrowers have up to ten years to repay their loan obligations.

Federal Work Study (FWS)

Each year, the federal government awards the Seminary matching funds used to offer Federal Work Study placements to needy students. Eligible students who wish to be considered for a FWS-funded position should contact the Office of Admissions and Financial Aid to obtain an application and review available job opportunities.

Self-support

It is assumed that a Seminary student will make every effort toward self-support to meet the demands of his or her program of study. It is suggested that students consider employment on or off campus as a way of reducing their dependency on loans. Field education placements for both the summer and the academic year (except in the case of first-year students) are another way for students to fund their Seminary expenses.

On-campus employment in the Seminary dining hall, library, bookstore, and administrative offices is available to interested Seminary students. The Office of Admissions and Financial Aid assists students in finding positions on campus and helps spouses by publishing a booklet that contains a listing of outside employers who frequently hire Seminary spouses.

Institutional Aid for M.Div., M.A., and Dual-degree Candidates

The Seminary offers a variety of institutional aid programs (outlined below) to assist first professional degree candidates in funding their PTS degree programs. A single master's degree candidate who receives a grant, scholarship, or fellowship from the Seminary is required to live in Seminary accommodations, if available, unless excused. Consult the director of admissions and financial aid for further information on eligibility for an exclusion from this policy.

Merit-based Aid

The Admissions Committee considers all applicants for merit-based fellowships at the time of admission. No additional application materials are required for consideration.

Presbyterian Leadership Awards—These awards, covering the student's full tuition and academic-year dorm fee, will be offered to a limited number of prospective students who have demonstrated a high level of academic achievement, and who are outstanding candidates for pastoral ministry in the Presbyterian Church (USA).

Seminary Fellowships—A limited number of Seminary Fellowships (covering the student's full tuition plus $900 during the academic year) will be awarded to prospective students on the basis of outstanding academic achievement and demonstrated commitment to the life of the church.

Need-based Aid

PTS Grant—This grant is awarded to full-time students in the M.Div., M.A., and dual-degree programs. Eligible PCUSA students will receive PTS grant aid to cover 100% of their evaluated need up to the cost of full tuition. Eligible students who are not members of a PCUSA church may receive 90% of the cost of tuition based on their calculated need.

Exceptional Financial Need (EFN) Grant—This PTS grant program is designed to provide up to $3,500 in additional aid to students currently owing $15,000 or more in student loan debt. This program is designed to help students who help themselves and requires recipients to work and to raise funding from outside sources in order to reduce their dependency on student loans. The EFN Grant is only available to M.Div., M.A., and dual-degree students.

PTS Presbyterian Loan Program—The Seminary offers eligible PCUSA students a low-interest loan, which has the potential to be forgiven if the recipient serves in an ordained ministry position in the Presbyterian Church (USA) after graduating. Eligible students may receive up to $2,500 per academic year through this PTS Loan Program. See the Student Financial Aid Handbook for further details on eligibility criteria.

Presbyterian Church (USA) Denominational Aid

Financial Aid for Studies Grant

Students who are under care of a PCUSA presbytery and are pursuing their first professional degree in the Seminary's M.Div., M.A., or dual-degree program may qualify for one or more of the financial aid programs offered by the denomination. Visit the PCUSA web site at www.pcusa.org for more information about their financial aid programs.

International Scholars

Annually, a limited number of scholarships are given to Th.M., M.A.(T.S.) and M.A. students with advanced standing (M.Div. candidates are not considered for the international scholars program) coming to study at Princeton Seminary from outside the United States. There are two tiers of international scholarships:

The Presidential International Scholarship, which covers: full tuition, comprehensive fee, single student health insurance premium, single room and board, and $900.

The Trustee International Scholarship, which covers: full tuition, comprehensive fee, single student health insurance premium, and $900.

As a rule, these awards are offered by the Admissions Committee to prospective students who do not currently reside in or have previously studied in the United States. The committee also considers the applicant's academic qualifications and the leadership positions to which they will return in their home country (as outlined in the ecclesiastical endorsement presented with the admissions materials).

Ph.D. Candidates

Applicants who wish to be considered for any form of financial assistance must complete the FAFSA form and the Princeton Seminary Student Financial Aid Application. These forms, as well as more information about the financial aid application process, are available online or may be requested from the Office of Admissions and Financial Aid.

Merit Tuition Scholarships

Merit Tuition Scholarships may be awarded to doctoral students on the basis of demonstrated academic merit and promise of scholarly accomplishment in a chosen field of advanced study.

Other Scholarships

Scholarships in varying amounts are awarded for up to four years (eight semesters) of study in the Ph.D. program. Candidates holding scholarships must reside in the Princeton area, hold no more than twenty hours a week of outside employment, and remain in good academic standing. Candidates who receive an outside grant for overseas study and relinquish their Seminary scholarship during one of their first four years of doctoral work are eligible to apply for Seminary aid during a fifth year. All scholarships are disbursed during the academic year.

Fellowships and Assistantships

Annually more than forty teaching fellowships are awarded to provide assistance in Seminary courses. The basic stipend of a full-time teaching fellow is $3,950, for which the holder normally leads three preceptorials during one semester. The basic stipend of a two-thirds-time teaching fellowship is $2,845, for which the holder normally leads two preceptorials during one semester. A one-third-time option may also be possible, with a stipend of $1,740 per semester.

Research assistantships are also available, in which a student is contracted on an hourly basis to assist a faculty member with a specific research project.

The George S. Green Fellowship for Doctoral Study

One fellowship for doctoral work preferably but not exclusively in Old Testament may be awarded for up to four years of study to a senior in the Master of Divinity program in the Seminary, or a candidate in the Master of Theology program at the Seminary, who has displayed outstanding academic achievement and scholarly promise.

Additional Information

More detailed written information from the Office of Admissions and Financial Aid concerning the aid programs administered by the Seminary is available upon request. The Student Financial Aid Handbook includes: a description of the entire Financial Aid Program, policies and procedures, and criteria for selecting recipients, for determining award amounts and limits, and for initial and continuing eligibility, payment arrangements, current costs, the Seminary's refund policy, and aid recipient rights and responsibilities. Other information available from the Office of Admissions and Financial Aid includes:

- Student Health Benefits Program Brochure
- Guide to Student/Spouse Employment
- Financial Aid Brochure
- The PTS Guide to Outside Resources

In addition, as mandated by federal regulations, summaries of student placement and remuneration surveys of graduates are available upon request from the Office of Student Relations.

Awards and Prizes

Senior Class Fellowships

Six fellowships have been established in the Seminary for the pursuit of advanced study in theology. The fellowships are awarded in accordance with the following rules and guidelines:

1. In order to become a candidate for a fellowship, a student must be a member of the senior class who has been in residence in the Seminary as a member of the middle class.
2. The candidate must indicate, no later than April 1, 2011 the intent to submit a thesis in competition along with the specified area in which the thesis is to be considered.
3. The candidate must present a thesis written for regular academic credit in a specified field. Guidelines for writing such a thesis are available from the Office of Academic Affairs. Two copies of the thesis without grade or other markings, and showing the name(s) of the professor(s) under whose direction it was written, must be submitted to the Academic Affairs Office 12:00 p.m. on Friday, April 22, 2011.
4. The fellowship award will be made by the faculty, upon recommendation of the department or program concerned, and will be announced at Commencement. The faculty in all instances reserves the right not to grant a fellowship during a particular year, if in the judgment of the readers no thesis in the area qualifies for this special consideration.
5. A student who submits a thesis in competition for a fellowship, whether or not he or she is successful in the competition, will receive departmental and/or elective academic credit for the work, provided it meets the usual requirements for a thesis in the department to which it is submitted.
6. A fellow shall pursue studies, principally in the subject in which the fellowship has been awarded, conducting the work either in this seminary or in some other approved graduate institution. He or she shall submit a program to the registrar for approval and subsequently shall make to the registrar periodic reports of progress. A fellow shall study for a full academic year, which year shall be the next ensuing after appointment. Permission to postpone study requires Seminary approval. Such request shall be submitted to the registrar. A fellowship must be used within five academic years.

The Senior Fellowship in Old Testament

The Senior Fellowship in Old Testament may be awarded to that student who presents the best senior thesis in this field and who qualifies under the fellowship regulations outlined above.

The Senior Fellowship in New Testament

The Senior Fellowship in New Testament may be awarded to that student who presents the best senior thesis in this field and who qualifies under the fellowship regulations outlined above.

The Senior Fellowship in History

The Senior Fellowship in History may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

The Senior Fellowship in Theology

The Senior Fellowship in Theology may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

The Senior Fellowship in Practical Theology

The Senior Fellowship in Practical Theology may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

The Senior Fellowship in Religion and Society

The Senior Fellowship in Religion and Society may be awarded to that student who presents the best senior thesis in this program area and who qualifies under the fellowship regulations outlined above.

Prizes and Special Awards

Each year a considerable number of awards are available for special work or attainments. The recipients of such awards must have completed creditably all the studies of the year.

The following award is open to seniors, middlers, juniors, and Ph.D. students:

The Samuel Robinson Foundation Awards

Through the generosity and vision of Presbyterian layman Mr. Samuel Robinson, a number of awards were created to stimulate interest in the Westminster Shorter Catechism. Awards are granted to students who pass both an oral examination on the text and a written examination on the text and interpretation of the Westminster Shorter Catechism. A student may receive an award through the Robinson Foundation only once during his or her period of study at the Seminary.

Guidelines and Qualifications: The basis of awarding prizes is examination on the text of the Westminster Shorter Catechism. Any junior, middler, senior, or graduate student may submit for examination, provided he or she has not previously received a Samuel Robinson Award

The following awards are open to seniors, middlers, and juniors:

The Robert E. Speer Award in College Ministry

This award was established in 1998 by the Reverend Dr. Robert K. Kelley, Class of 1948, and honors Robert E. Speer, who inspired hundreds of college students to serve in the Student Volunteer Movement and in Presbyterian missions.

Guidelines and Qualifications: This award is made annually to a student in the M.Div., M.A., Th.M., or Ph.D. program who has demonstrated experience in ministry to college students and shown exceptional promise in that area, and who intends to pursue such ministry through a local church or campus-based program.

The George E. Sweazey Award

Through a gift from the estate of Ms. Ruby M. Cheek, this award was established in 1996 to honor the memory of Dr. George E. Sweazey, Class of 1930. Sweazey was the Francis Landey Patton Professor of Homiletics at Princeton Theological Seminary from 1970 to 1975.

Guidelines and Qualifications: This award is given annually to a student who has demonstrated excellence in the area of homiletics.

The following awards are open only to seniors:

The Asian American Ministry Award

Created by the Korean alumni/ae of Princeton Theological Seminary under the leadership of Dr. Samuel D. Kim, Class of 1971, this award is to be given annually to one or more members of the graduating class, regardless of ethnic background, who have made a significant contribution to and have a creative vision for ministry in an Asian American context.

Guidelines and Qualifications: There are no nationality, age, or gender restrictions. The recipient must contribute to research in Asian American ministry in the United States for a period of at least twelve months after graduation from the Seminary. Seminary staff members select the recipient(s) with collaborative input from the Asian American program of Princeton Theological Seminary.

The Samuel Wilson Blizzard Memorial Award

Through the generosity of former students, colleagues, and friends, this award was established in 1976 in memory of the Reverend Samuel Wilson Blizzard Jr., Class of 1939. Blizzard joined the Princeton Theological Seminary faculty in 1957. At the time of his death in 1976 he was the Maxwell M. Upson Professor of Christianity and Society Emeritus at the Seminary.

Guidelines and Qualifications: This prize is given annually to a member of the graduating class who, in the judgment of the faculty, has displayed particular concern and aptitude for the social ministry of the church. Faculty and peers judge the recipient during the spring semester one month prior to graduation. The recipient is chosen at a joint meeting of the Church and Society Committee and graduating seniors of the M.Div. and M.S.W. degree programs. The voting is done by secret ballot and each member present is allotted one vote.

The Wilbur R. and Mae Closterhouse Award in Church History and Pastoral Ministry

This award was established in 2008 through the generosity of Reverend Dr. Closterhouse and his wife Mae Closterhouse. The Reverend Dr. Wilbur R. Closterhouse (Class of 1941) combined outstanding leadership in the Church with a love of scholarship; his ministry was characterized by a strong emphasis on the history of the church.

Guidelines and Qualifications: Awarded annually to a graduating Presbyterian student earning a Master of Divinity degree who demonstrates great promise for pastoral ministry with an education experience marked by significant proficiency in church history

The Friar Club Award

Through the generosity of alumni of the Friars Club, this award was established in 1977. The Friars Club was a Princeton Theological Seminary eating club established in 1892 whose mascot, an English bulldog, was named Friar Tuck. In 1952 all Seminary eating clubs were disbanded. The Alumni Friars, however, continued their organization and fraternization, establishing this award in memory of the club that brought them together as lasting friends.

Guidelines and Qualifications: This award is given to a member of the senior class who has contributed significantly to the life of the Seminary community.

The John T. Galloway Award in Expository Preaching

Established in 1971 in honor of the Reverend Dr. John T. Galloway, Class of 1933, this award is given to a senior who has shown great aptitude in the area of homiletics. Galloway was a pastor in Wayne, Pennsylvania, a visiting lecturer at Princeton Seminary, and a member of the Seminary's Board of Trustees from 1959 until his retirement to emeritus status in 1983.

Guidelines and Qualifications: This award is given upon recommendation of the homiletics faculty to a member of the senior class who throughout his or her years as a Master of Divinity candidate indicated a special interest and competence in courses in expository preaching, and delivered an exceptionally good expository sermon in a preaching class.

The Aaron E. Gast Award in Urban Ministry

In 1986, the Aaron E. Gast Fund for Urban Ministry was established through the Presbyterian Church (USA) Foundation, with the income to go to Princeton Seminary to fund an annual award in honor of the Reverend Dr. Aaron E. Gast, Class of 1953 and an alumni/ae trustee of the Seminary from 1971 to 1974.

Guidelines and Qualifications: This award is made annually to a graduating senior who has a special commitment to urban ministry and has accepted a call to a parish within a major metropolitan area.

The Mary Long Greir-Hugh Davies Award in Preaching

In 1923, the Synod of Pennsylvania, by a gift to the trustees of the Seminary, established the Hugh Davies Fund in memory of the Reverend Hugh Davies (1831–1910), an honored minister and historian of the Calvinistic-Methodist Church in Pennsylvania. In 1944 Elizabeth J. Greir left funds to establish one or more awards in connection with the work of students "for excellence in oratory, in delivery of sermons, addresses, or declamations." These two gifts were combined to establish this award.

Guidelines and Qualifications: This award is given to a member of the senior class whose preaching and other forms of oral communication are accounted the best in thought, composition, and delivery.

The Graduate Study Fellowship for the Parish Pulpit Ministry

The Graduate Study Fellowship for Parish Pulpit Ministry is a fellowship for study overseas. This fellowship is granted to a senior who is committed to pulpit and to parish ministry. Homiletic talent, academic performance, and strength of character are considered for this award.

The John Havran Award in Christian Education

Doris Havran, Class of 1985, established this award in Christian education in honor of her husband. Throughout their lives, they were nourished in faith by teachers who led them to a deeper life in Christ. This gift recognizes the people who by word and deed helped to form and inspire their lives as Disciples of Christ.

Guidelines and Qualifications: This award is made annually, upon nomination by the faculty in Christian education, to a graduating M.A. student who shows creativity and promise of excellence for the practice of educational ministry.

The Edler Garnet Hawkins Memorial Award for Scholastic Excellence

Through the generosity of friends and former parishioners, this award has been established in memory of the Reverend Dr. Edler G. Hawkins, who was pastor of St. Augustine Presbyterian Church in Bronx, New York, for more than thirty years. Hawkins joined the Princeton Theological Seminary faculty in 1971 as professor of practical theology and coordinator of black studies.

Guidelines and Qualifications: This award is made to an African American member of the senior class who in five semesters of academic work has achieved the highest cumulative grade point average within the range of the first and second fifths of the previous year's graduation class. The award takes the form of a credit at the Theological Book Agency.

The Seward Hiltner Award in Theology and Personality

The Seward Hiltner Award in Theology and Personality was made possible by the gifts of friends and graduates of the Seminary. It honors Seward Hiltner, who taught at Princeton Seminary from 1961 to 1980 as professor of theology and personality. He was a prolific scholar for decades in the fields of pastoral and practical theology.

Guidelines and Qualifications: This award is made annually to a senior student who, in the judgment of the faculty, displays outstanding academic promise in the area of pastoral theology.

The Jagow Awards in Homiletics and Speech

Through the generosity of Mr. Charles H. Jagow, an officer of the Metropolitan Life Insurance Co., the Jagow Family Fund was established. He began his association with Princeton Seminary after being referred to the institution by the United Presbyterian Foundation, to whom he was also a generous donor.

Guidelines and Qualifications: Two awards are made annually, ordinarily to seniors who, during the year, have made the greatest progress or displayed outstanding achievement in homiletics or speech.

The Gerald R. Johnson Memorial Award in Speech Communication in Ministry

This award was established in memory of the Reverend Gerald R. Johnson, Class of 1943. Recognized for his congregational and denominational leadership he was named a Sagamore of the Wabash, Indianapolis; the highest citizen's honor available in Indiana.

Guidelines and Qualifications: This award is given annually to the senior who, in the judgment of the faculty in the area of speech communication in ministry, best exemplifies present gifts and future promise in the delivery of sermons as a preacher and communicator of the gospel.

The Robert K. Kelley Memorial Award in Youth Ministry

This award was established in 2008 by Dr. Dolores Kelley in honor of her husband. The Reverend Dr. Robert K. Kelley (Class of 1948) provided outstanding leadership to the church during nearly forty years of ministry; he emphasized encouraging youth through his ministries in New Jersey, Pennsylvania, and California.

Guidelines and Qualifications: Awarded annually to a graduating M.A. or M.Div. student who demonstrates great promise for a ministry with youth that is marked by the enthusiastic leadership for which Dr. Kelley was known.

The Bryant M. Kirkland Award for Excellence in Practical Theology

This award was endowed in 1989 by Mr. and Mrs. George B. Beitzel, in honor of the Reverend Dr. Bryant M. Kirkland, in appreciation of his twenty-five year ministry at the Fifth Avenue Presbyterian Church in New York City. Kirkland, Princeton Seminary Class of 1938, was elected to the Seminary Board of Trustees in 1957 and served as president of the Board from 1973 to 1979.

Guidelines and Qualifications: This award recognizes the graduating senior who has demonstrated excellence in the academic disciplines of practical theology, and who shows promise for effective pastoral ministry.

The C. Frederick and Cleta R. Mathias Memorial Award in Worship and Pastoral Ministry

This award was established and endowed in 1999 by the Westminster Presbyterian Church of Wilmington, Delaware, in memory of the Reverend Dr. C. Frederick Mathias and Mrs. Cleta Mathias, who were tragically killed during their ministry at Northminster Presbyterian Church in Indianapolis.

Guidelines and Qualifications: This award is to be granted annually to a graduating Presbyterian M.Div. student who demonstrates great promise for pastoral ministry marked by significant leadership in worship.

The Robert Boyd Munger Award in Youth Ministry

Through the generosity of friends, this award was established in 1986 to honor the Reverend Dr. Robert Boyd Munger, Class of 1936 and alumni/ae trustee of the Seminary from 1967 to 1970. It honors a person who helped organize some of the first deputation teams to young people while he was a student at the Seminary, and who was an effective communicator of the gospel to young people throughout his ministry.

Guidelines and Qualifications: The award is made annually to a graduating student in either the Master of Divinity or Master of Arts in Christian Education degree program who has demonstrated academic achievement and taken part in a significant ministry to teenage or college-age young adults. The nomination is made by an interdepartmental committee.

The Thomas A. and Alma Neale World Mission and Evangelism Award in Speech Communication in Ministry

Through the generosity of Dr. G. Robert Jacks, Class of 1959, associate professor of speech and communication at Princeton Seminary, this award was established in memory of his grandparents, Thomas A. and Alma Neale.

Guidelines and Qualifications: The award is given annually to the senior who, in the judgment of the faculty in the field of speech communication in ministry, has most effectively exemplified in speech and action the church's call to world mission and evangelization as found in the Great Commission (Matthew 28:18–20).

The Arthur Paul Rech Memorial Award in Theology and Pastoral Ministry

In 1990, Seminary trustee Jean May Rech established an award in memory of her husband, the Reverend Dr. Arthur Paul Rech, Class of 1945. Together, Dr. and Mrs. Rech began the Young Life Ministry in Chester, Pennsylvania, and in Los Angeles, California. Later, Paul Rech was a field director for Young Life in Los Angeles.

Guidelines and Qualifications: This award is given annually, upon nomination by the Department of Practical Theology, to a graduating senior who has demonstrated academic excellence in the disciplines of practical theology, and a personal commitment to the practice of ministry in the life of the church.

The Charles J. Reller Abiding Memorial Fund Award

The Neshaminy-Warwick Presbyterian Church in Hartsville, Pennsylvania, has established this award in memory of Charles J. and Caroline Z. Reller, devoted members of that congregation who gave unstintingly of their time and talent in leadership to their church and community.

Guidelines and Qualifications: The award is granted annually to the student in any degree program who is adjudged as having actively exhibited the greatest Christian concern for others in the year preceding his or her graduation.

The George L. Rentschler Award in Speech Communication

Through the generosity of the Reverend George L. Rentschler, Class of 1941, this award was established in the area of speech communication. Rentschler served several congregations, including churches in New York, New Jersey, Michigan, and Wisconsin. He also served as chaplain of the Anclote Psychiatric Hospital in Tarpon Springs, Florida, and later became a consultant for chaplain services.

Guidelines and Qualifications: Upon nomination by the professor of speech communication in ministry, this award annually recognizes a student in the graduating class who has shown excellence in speech.

The John Alan Swink Award in Preaching

Mr. and Mrs. Sylvan S. Swink created this award in memory of their son, John Alan Swink, a member of the Princeton Seminary Class of 1952. It was subsequently endowed by John's sister, Mrs. William Sieber, and her husband.

Guidelines and Qualifications: This award is granted to a member of the senior class who has shown the most improvement in preaching during his or her seminary study.

The Jean Anne Swope and James L. Mechem Award in Christian Ethics

This award was established in 1993 by the Moriah-Olivet United Presbyterian Church of Utica, New York, in honor of two of their former pastors, the Reverend Jean Anne Swope, Class of 1972, and the Reverend James L. Mechem, Class of 1958. Swope was the interim executive for the Presbytery of Utica and executive director of a retreat center. Mechem became pastor of Lockridge Church in Alburtus, Pennsylvania. He also served as an associate general director Vocation Agency, General Assembly, PCUSA.

Guidelines and Qualifications: This award is given to a graduating senior for excellence in the field of Christian ethics without submitting a thesis.

The David B. Watermulder Award in Church Leadership

In January 1990, the Seminary Board of Trustees announced the establishment of an award in honor of the Reverend Dr. David B. Watermulder, Class of 1945 and pastor emeritus of Bryn Mawr Presbyterian Church in Bryn Mawr, Pennsylvania. The award is in recognition of his outstanding leadership in the church at all levels and his dedicated service to the Seminary as a trustee and as chairman of its Board of Trustees from 1985 to 1991.

Guidelines and Qualifications: This award is granted annually to the graduating senior who shows the greatest promise of exercising the quality of leadership in the church characterized by Watermulder's distinguished ministry.

The David Allan Weadon Award in Sacred Music

Through the generosity of David MacPeek, M.D., and the Princeton Seminary Class of 1996, this award was established in memory of Dr. David Allan Weadon, the Seminary's former C.F. Seabrook Director of Music and Lecturer in Church Music, who died in 1995. Weadon was an accomplished musician who earned both his B.A. and M.A. from Westminster Choir College, before earning his Ph.D. in liturgical studies from Drew University.

Guidelines and Qualifications: The award is granted annually by the faculty, on the recommendation of the director of music, to a graduating senior for excellence in sacred music.

The Kenyon J. Wildrick Award

The Benevolence Committee of the Community Congregational Church of Short Hills, New Jersey, established this award in 1985 in honor of the church's pastor, the Reverend Kenyon J. Wildrick, Princeton Seminary Class of 1958. Wildrick attended Trinity College for his undergraduate education and was ordained by the Presbytery of Morris and Orange in New Jersey.

Guidelines and Qualifications: This award is given annually for excellence in homiletics, and is presented to a student in the graduating class.

The following awards are open to seniors or middlers:

The Edward A. Dowey Jr. Award for Excellence in Reformation Studies

Following their fiftieth anniversary celebration in 1993, members of the Class of 1943 founded this award to honor their classmate Dr. Edward A. Dowey Jr. in recognition of his teaching career at Princeton Theological Seminary. Dowey, who taught at the Seminary from 1957 to 1990, was the Archibald Alexander Professor of the History of Christian Doctrine, and his teaching focused on the Reformation period.

Guidelines and Qualifications: The award is given upon recommendation of the Department of Theology to either a middler or senior student who has demonstrated academic excellence in the discipline of Reformation theology.

The Robert Goodlin Award

Through the generosity of family and friends, this award was established in memory of Robert Paul Goodlin, a member of the Princeton Seminary Class of 1961.

Guidelines and Qualifications: The award is made to a worthy student who has displayed a particular interest in clinical training.

The Henry James Sr. Award

Established in 2002 by Dr. Donald Capps of the Seminary faculty, the Henry James Sr. Award is awarded to a student whose work reflects the inquiring spirit of Henry James Sr., and the regard for psychological awareness and complexities for which his illustrious sons, psychologist-philosopher William James and novelist Henry James, are famous.

Guidelines and Qualifications: The candidate for this award is nominated by the Department of Practical Theology in conversation with faculty from other departments.

The David Hugh Jones Award in Music

Through the generosity of former members of the Princeton Seminary Choir, an award was established in honor of Dr. David Hugh Jones, professor of music, who taught at the Seminary from 1934 until his retirement in 1970.

Guidelines and Qualifications: This award is offered periodically to the student who, in the judgment of the faculty, has contributed most to the musical life of the Seminary.

The Frederick Neumann Award for Excellence in Greek and Hebrew

Through the generosity of the late Dr. Edith Neumann, this award was established in memory of her husband. Frederick Neumann worked as a missionary in Haifa until Israel became a nation, and then his work with postwar refugees took him to New York City, where he became a pastor of the Brunswick Avenue Congregational Church in Brooklyn.

Guidelines and Qualifications: This award is granted upon recommendation of the Department of Biblical Studies to the upcoming middler or senior student who has demonstrated excellence and the most promise in the basic courses in Hebrew and Greek.

The following awards are open only to middlers:

The Covin Award in Youth Ministry

Through the generosity of Mr. and Mrs. David Covin, the Covin Award in Youth Ministry was established in 2000 to recognize outstanding students who are preparing for youth ministry in service to Christ's church. Beth and David Covin moved to Princeton in 2000 and sought out Princeton Seminary as a place to further their support of youth ministry. They are committed to helping to train and equip pastors who delve into this most important task of reaching out to youth.

Guidelines and Qualifications: Covin Scholars are selected at the beginning of the fourth year of the Master of Divinity/Master of Arts dual-degree program in youth ministry, and must demonstrate ability for and commitment to youth ministry. Recipients are chosen by the Institute for Youth Ministry staff and the vice president for seminary relations.

The Henry Snyder Gehman Award in Old Testament

Established through the generosity of the Reverend Dr. Robert E. Hansen, Class of 1943, the Henry Snyder Gehman Award in Old Testament honors a distinguished biblical scholar and member of the Seminary faculty. Gehman came to Princeton Theological Seminary in 1930, where he taught New Testament Greek, Old Testament, and Old Testament literature. He retired in 1958 as the William Henry Green Professor of Old Testament Literature.

Guidelines and Qualifications: This award is given annually to a member of the middler class for excellence in the field of Old Testament without submitting a thesis.

The Archibald Alexander Hodge Award in Systematic Theology

Through the generosity of Mrs. Margaret McLaren Woods Hodge, this award was established in 1907 in memory of her husband, the Reverend Archibald Alexander Hodge. The son of Charles Hodge and Sarah Bache, A.A. Hodge, Class of 1847, moved to Princeton and took over the chair of didactic and polemic theology at the Seminary that his father had occupied. Hodge became a trustee of the Seminary in 1881 and was considered one of the greatest pulpit orators in the nation.

Guidelines and Qualifications: This award is periodically given to a member of the middler class on the basis of excellence in the field of systematic theology without submitting a thesis.

The Jagow Scholarship in Preaching

Through the generosity of Mr. Charles H. Jagow, the Jagow Family Fund was established in 1977. Believing that teaching, training, and encouraging good preaching and good delivery was of utmost importance earlier in a student's program, in 1992 Charles Jagow established the Jagow Scholarship in Preaching to be awarded to a middler.

Guidelines and Qualifications: This scholarship is given to a middler who shows great promise in the area of preaching.

The Raymond Irving Lindquist Fellowship in the Parish Ministry

This fellowship, established in honor of the Reverend Dr. Raymond Irving Lindquist, Class of 1933, is given to a rising senior for a commitment to parish ministry. Lindquist attended Wheaton University and Princeton University before earning his Bachelor of Theology from Princeton Seminary.

Guidelines and Qualifications: The fellowship is awarded by the faculty, on the recommendation of the director of field education, to a rising senior each year who has been judged outstanding in his or her gifts and preparation for the parish ministry and is planning a career as a pastor.

The Edward Howell Roberts Scholarship in Preaching

Through the generosity of Mr. George M. Dunlap Jr., the Marple Presbyterian Church of Broomall, Pennsylvania, established an annual scholarship in memory of Edward Howell Roberts, Princeton Seminary Class of 1923. Roberts spent many years at Princeton Seminary as an instructor in systematic theology, professor of homiletics, secretary of the faculty, and dean of the Seminary.

Guidelines and Qualifications: This scholarship is made annually by the faculty to a member of the middler class who shows promise in the field of preaching, and who requires financial aid to continue studying in this area.

The Benjamin Stanton Award in Old Testament

In 1890, the Reverend Horace C. Stanton, D.D., Princeton Seminary Class of 1873, established the Benjamin Stanton Award in memory of his father, a member of Princeton Seminary's Class of 1815. After his ordination by New Brunswick Presbytery, Stanton faithfully served as pastor of several churches in New York, Connecticut, and Virginia.

Guidelines and Qualifications: This award is given to a member of the middler class on the basis of excellence in the field of Old Testament without submitting a thesis.

The William Tennent Scholarship

The Neshaminy-Warwick Church of Hartsville, Pennsylvania, established a scholarship in the name of their first pastor, William Tennent, who came to America in 1718 and settled near "the forks of the Neshaminy," where he began the Neshaminy Church. He constructed a small school, which would later be known as the "Log College." The origins of sixty-three universities, including Princeton University, can be traced back to the influence or work of the men William Tennent taught at his school.

Guidelines and Qualifications: This scholarship is given to a member of the rising senior class who has shown special interest and ability in the teaching aspects of the work of the church.

The E.L. Wailes Memorial Award in New Testament

Created by a gift from the estate of the Reverend George Handy Wailes, D.D., Class of 1897 and a visiting professor of Hebrew at the Seminary from 1929 to 1937, this award was established in 1968 in honor of his father, Ebenezer Leonard Wailes.

Guidelines and Qualifications: This award is given to a member of the middler class, on the basis of excellence in the field of New Testament without submitting a thesis.

The following awards and senior fellowships require submission of an essay:

Procedure for essay submission:

- Intent to submit an essay must be received by April 1, 2011 in writing to the Dean of Academic Affairs Office
- Two copies of the essay must be submitted to the Academic Affairs Office by 12:00 p.m. on April 22, 2011.

The Robert L. Maitland Awards in New Testament Exegesis and English Bible

In 1890, Mr. Alexander Maitland, a member of the Seminary's Board of Trustees from 1892 to 1907, established the Robert L. Maitland Award in memory of his father. The award is for the best exegesis of a passage of the New Testament. The passage for 2010–2011 must be related to the topic "Eschatology in the New Testament".

The second award will be given for the best essay on an assigned subject in English Bible. The topic for 2010–2011 is: "The Concept(s) of God in the Bible".The suggested length of either paper is fifteen to twenty-five pages, double-spaced, including footnotes and a selected bibliography.

Guidelines and Qualifications: The awards are open to middlers and seniors. One award is given for the best exegesis of a passage in the New Testament on a specified topic. A second award is given for the best essay on an assigned subject in English Bible. Essay must be signed with a pseudonym.

The John Finley McLaren Award in Biblical Theology

Through a generous gift of Mrs. Margaret McLaren Woods Hodge, an award in biblical theology was established in memory of her father, Dr. John Finley McLaren, Class of 1828. The award is based on the best essay on the assigned subject in biblical theology. The subject for 2010–2011 is "Continuity and Discontinuity in Biblical Theology". Suggested length of the paper is fifteen to twenty-five pages, double-spaced, including footnotes and a selected bibliography.

Guidelines and Qualifications: This award is open to middlers and seniors. This award is given for the best essay on the assigned subject in biblical theology. Essay must be signed with a pseudonym.

The Matthew Anderson, Jonathan C. Gibbs, John B. Reeve Award

Created by the Reverend William L. Eichelberger, Class of 1962, the award honors three well-known African American clerics and laypeople: Matthew Anderson, Jonathan C. Gibbs, and John B. Reeve

Guidelines and Qualifications: The award is open to juniors, middlers, and seniors and is based on a student essay/research paper pertaining to one or two African American or Native American clergy or laypeople. The recipient is selected by Seminary faculty.

Except where an essay is required, the inclusion of an award in the descriptive paragraphs above does not constitute an assurance of its availability during the year 2010–2011.

Summary of Students in 2009–2010

Visiting Scholars	23
Princeton Theological Seminary	11
Center of Theological Inquiry	12
Candidates for the Doctor of Philosophy Degree, Enrolled	33
Candidates for the Master of Theology Degree, Enrolled	36
Candidates for the Master of Divinity Degree	385
Senior Class	126
Middler Class	119
Junior Class	140
Candidates for the Extended Master of Divinity/Master of Arts Degree	37
Fourth Year	11
First to Third Year	26
Candidates for the Master of Arts Education Degree	8
Senior Class	5
Junior Class	3
Candidates for the Master of Arts Theological Studies Degree	7
Special Students	9
Total Regular Resident Students	515
Unclassified Students Enrolled for Credit	0
Post-Resident Doctor of Philosophy Candidates	75
Doctor of Ministry Candidates	25
Total Active Enrollment	**615**

Degrees Conferred in 2010

Doctor of Philosophy degree	11
Doctor of Ministry degree	9
Master of Theology degree	30
Master of Divinity degree	141
Master of Arts (Theological Studies) degree	6
Master of Arts (Christian Education) degree	14
Total number of degrees granted	210
Total number of graduates	**199**

Activities and Special Lectureships 2010–2011

Student Government and Koinonia

Visit www.ptsem.edu/About/campus_life.php for more information about student government, or see the 2010–2011 *Handbook*.

Special Lectureships

Nine lectureships have been endowed that, through the publication of the lectures as delivered or in expanded form, have produced a considerable body of theological and missionary literature.

These lectureships are:

The Stone Lectureship

The Students' Lectureship on Missions

The Warfield Lectureship

The Reverend Alexander Thompson Memorial Lecture

The Frederick Neumann Memorial Lecture

The Donald Macleod/Short Hills Community Congregational Church Preaching Lectureship

The Toyohiko Kagawa Lectureship

The Abraham Kuyper Lecture and Prize for Excellence in Reformed Theology and Public Life

The Sang Hyun Lee Lectures on Asian American Theology and Ministry

For more information about the endowment of the lectureships, current lecturers, times, and locations, visit http://www3.ptsem.edu/Content.aspx?id=1276&menu_id=67.

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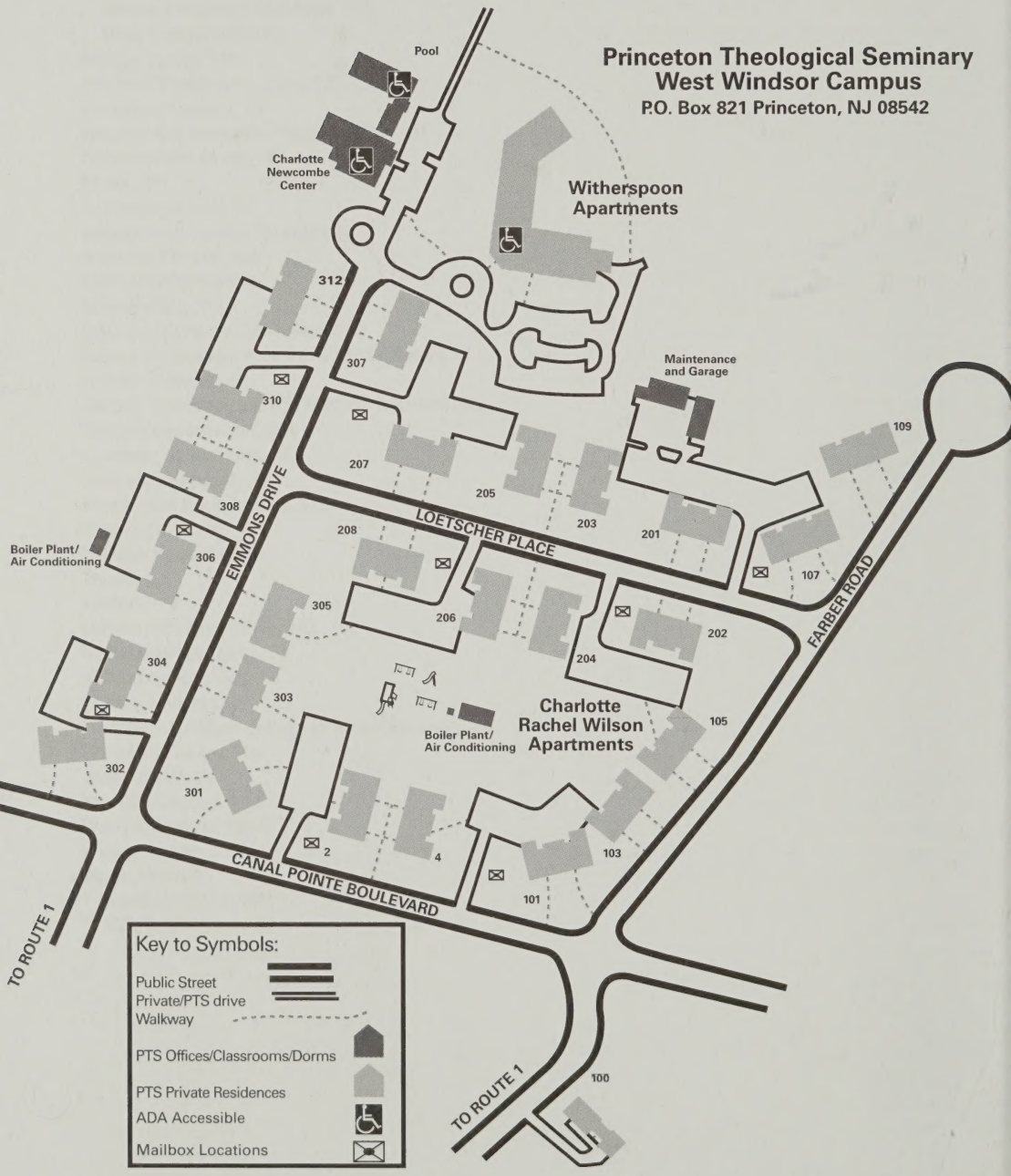
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